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MODERN PRACTICAL THEOLOGY

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Modern Practical Theology

A MANUAL OF

HOMILETICS, LITURGICS, POIMENICS, ARCHAGICS, PEDAGOGY, SOCIOLOGY, AND THE ENGLISH BIBLE . . . .

BY

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INTRODUCTION

PRACTICAL THEOLOGY

Practical Theology is distinguished from the other branches of Theology in that it is the application of them all to the influencing of human life.

Theology is the sum of our knowledge of God. Natural Theology is all we know of God from nature. Revealed Theology is all we know of God from the Bible. Exegetical and Biblical Theologies derive their knowledge from the careful study of the sacred writings. Historical Theology derives its knowledge from the dealings of God with the race of man as recorded in secular and especially in sacred and church history. Systematic Theology arranges the knowledge of God derived from all sources into a system.

All these branches are concerned with knowing. Practical Theology is concerned with doing. It stimulates to knowing by placing a practical estimate upon it. It incites the ambition to be learned in order that one may be wise. It aims to utilize all the knowledge that can be acquired for the welfare of mankind. Knowing is of little worth without doing, but is of vast worth for doing. The quality of the work depends upon the quality of knowing, but the quality of knowing may be very fine and worthless without being used. One may be a fine scholar and a great theologian, but a poor minister. Practical Theology aims to make him an equally fine and great preacher and pastor. But Practical The-

ology, in order to be practical, must have something to work with—it must have a man learned in all the other branches of Theology. It incites to the widest and most thorough culture that one may be most widely and most thoroughly useful.

The branches of Practical Theology cover all the work of the ministry. Homiletics shows how truth may be best presented in preaching. Liturgics directs in the conduct of the public worship of God. Poimenics stimulates the minister and leads him in the care of souls. Archagics develops him in organizing and leading the church as a ministering and aggressive force in conquering the world for Christ.

Pedagogics cultivates the minister in teaching and in leading the many teaching forces of the Church. Sociology shows how the knowledge of God and of His laws in the social life of mankind, and especially in the social life of the Bible, may be applied in establishing the Kingdom of God, the ideal Society, in each community and in the whole earth.

The study of the English Bible runs through the whole course, fostering familiarity with and use of the Sword of the Spirit in all the work of the ministry.

In pursuing the study of Practical Theology we shall use this **Manual** as giving the outlines of the various branches of the subject. These outlines are not liable to change materially in a few years; but such changes as are made, and the many details and applications of the subject, will be given in the supplemental lectures in the classroom.

In each main division of the subject, as a rule, one book will be recommended *for reference*, and several books *for power* or stimulation. It is expected that each student shall prepare a synopsis of the reference book, and shall read such portions of his work as may be called for in the classroom.

Seminar work and **laboratory investigation** along suggested lines will be conducted where the subject permits. Much time will also be given to putting theories into practise in all available ways, especially in preparing and preaching sermons. In the English Bible course each student is expected to prepare a synopsis of the readings of each week, covering the whole Bible in the course of three years.

Besides the suggestions of the manual, supplemental lectures upon the books of the Bible and the uses to which they are best adapted will be given in the classroom.

Acknowledgment is gratefully made for many ideas and some expressions to the books recommended for reference and power.

BOOKS RECOMMENDED

HOMILETICS

FOR REFERENCE:

Preparation and Delivery of Sermons. By J. A. Broadus. A. S. Armstrong & Son, New York. $1.75.

FOR POWER:

Yale Lectures on Preaching. By Henry Ward Beecher. The Pilgrim Press, Boston. $1.50.

The Philosophy of Preaching. By A. J. F. Behrends. Charles Scribner's Sons, New York. $1.00.

Lectures on Preaching. By Phillips Brooks. Pacific Press Publishing Co., Oakland, Cal. $1.50.

Preaching in the New Age. By A. J. Lyman, D.D. F. H. Revell Co., New York. 75 cents.

Before an Audience. By Nathan Sheppard. Funk & Wagnalls Company, New York. 75 cents.

LITURGICS

FOR REFERENCE:

Practical Liturgics. By David D. Demarest, D.D. Theological Seminary, New Brunswick, N. J. $1.00.

FOR POWER:

Extempore Prayer. By M. P. Talling. F. H. Revell Co., New York. $1.00.

Musical Ministries in the Church. By W. S. Pratt. F. H. Revell Co., New York. $1.00.

Hymns Historically Famous. By N. Smith. Advance Publishing Company, Chicago, Ill. $1.25.

Yale Lectures on Preaching (Prayer and Music). Second Series. By Henry Ward Beecher. The Pilgrim Press, Boston. $1.50.

POIMENICS

FOR REFERENCE:

Pastoral Theology. By David D. Demarest, D.D. Theological Seminary, New Brunswick, N. J. $1.00.

FOR POWER:

Pastoral Theology. By William G. T. Shedd, D.D. Charles Scribner's Sons, New York. $2.50.

Building Eras in Religion. By Horace Bushnell, D.D. Charles Scribner's Sons, New York. $1.50.

The Christian Pastor and the Working Church. By Washington Gladden. Charles Scribner's Sons, New York. $2.50.

Tongue of Fire. By W. Arthur. Harper & Brothers, New York. 50 cents.

The Imitation of Christ. By Thomas à Kempis. Many editions at various prices.

ARCHAGICS

FOR POWER:

The World the Subject of Redemption. By W. H. Freemantle. Longmans, Green & Co., New York. $2.00.

Social Progress and Christian Missions. By J. S. Dennis. F. H. Revell Co., New York. 3 vols. Each, $2.50.

Miracles of Missions. By Arthur T. Pierson. Funk & Wagnalls Company, New York. Vols. I., II., III., each, $1.00; Vol. IV., 90 cents; postage, 10 cents.

Institutional Church. By E. Judson. Lentilhon & Co., New York. 60 cents.

Social Settlements. By C. R. Henderson. Lentilhon & Co., New York. 60 cents.

Battle with the Slums. By Jacob A. Riis. The Macmillan Co., New York. $2.00.

PEDAGOGY

FOR REFERENCE

The Education of Man. By F. A. W. Froebel. D. Appleton & Co., New York. $1.50.

FOR POWER:

Talks to Teachers on Psychology. By W. James. Henry Holt & Co., New York. $1.60.

Psychology: Briefer Course. By W. James. Henry Holt & Co., New York. $1.50.

The Meaning of Education. By N. M. Butler. E. L. Kellogg & Co., New York. $1.00.

Principles of Religious Education. Edited by H. C. Potter. Longmans, Green & Co., New York. $1.25.

The Teacher, the Child, and the Book. By A. H. Schauffler. A. Wilde & Co., Boston. $1.00.

Sunday-School Success. By Amos R. Wells. F. H. Revell Co., New York. $1.25.

SOCIOLOGY

FOR REFERENCE:

Elements of Sociology. By F. H. Giddings. The Macmillan Company, New York. $1.10.

FOR POWER:

Faith and Social Service. By G. Hodges. Thomas Whittaker, New York. $1.25.

Religion in History. By A. M. Fairbairn. Lentilhon & Co., New York. $1.25.

Social Law of Service. By Richard T. Ely. Methodist Book Concern, New York. 90 cents.

Social Teachings of Jesus. By Shailer Mathews. The Macmillan Co., New York. $1.50.

Social Evolution. By Benjamin Kidd. The Macmillan Co., New York. $1.50.

THE ENGLISH BIBLE

FOR POWER:

A Layman's Study of the English Bible. By Francis Bowen. Charles Scribner's Sons, New York. $1.00.

The Bible and Other Literature in the Nineteenth Century. By Luther T. Townsend. Methodist Book Concern, New York. 40 cents.

Literary Study of the Bible. By R. G. Moulton. D. C. Heath & Co., Boston. $2.00.

Hints on Bible Study. Essays by H. C. Trumbull, A. Phelps, and Others. Charles Scribner's Sons, New York. $1.00.

A Key to the Gospels. By D. S. Gregory. Funk & Wagnalls Co., New York. $1.00.

Old Testament and Content. By James Robertson. F. H. Revell Co., New York. 25 cents, 40 cents.

New Testament and Its Writers. By J. A. McClymont. F. H. Revell Co., New York. 25 cents, 40 cents.

MODERN PRACTICAL THEOLOGY

CHAPTER I

HOMILETICS

Homiletics treats of the preparation and delivery of sermons. It is the science of which preaching is the art. It has these characteristics of a science: (1) It gathers all the facts about preaching; (2) it finds what is common to these facts (thus grouping them into classes); and (3) it discovers the forces and laws running through these groups.

Preaching has a long history and wide existence in the world to-day. Homiletics carefully examines, gathers, and compares the facts from this history and experience; determines what is good preaching of various kinds; and discovers the principles and rules leading to such preaching. It is a part of a still wider scope of investigation, for preaching is only one branch of oratory.

We are to gather from the world's experience in oratory how we may become good orators; from the world's experience in preaching how we are to become good preachers.

While Homiletics learns from the experience of all ages and races, it incites also to lofty ideals. There should be a constant improvement in preaching; indeed, the best preaching is still to come. The rules and prin-

ciples of preaching develop individuality and foster genius. The laws of preaching are based upon the fundamental principles of our nature: the way in which one soul may persuade another or many others. The great preachers, from Moses to Paul and to the present time, have instinctively or purposely obeyed these laws, and the laws can never be set aside. While great genius can never be independent of law, there is room within the law for the greatest genius, and the man with ordinary gifts by obeying law may make the most of himself in preaching.

The importance of preaching can be estimated in three ways: (1) from its nature and history; (2) from its aims; and (3) by comparison with kindred forces.

1. From its nature and history. Oratory is the transmission of power by oral speech from the orator to the people, so that his feelings, thoughts, and purposes become theirs and sway them. Oratory may be upon many themes, but it is only noble when the orator lifts up people to a higher and better condition of feeling, thinking, and willing. Our Lord commanded His disciples to teach to all nations all He had taught them. The Christian religion has nothing to hide, no occult rites or beliefs, but everything to proclaim, and Christ is the authority for preaching the Gospel. Preaching is the public advocacy of the truths and practises of the Christian religion by one approved by the Church and usually in connection with a service of worship.

Preaching, therefore, is the noblest kind of oratory: it has the loftiest theme; it has the highest sanction, and it is spoken in the best surroundings. The preacher who is swayed himself may feel that God's power is passing

through him to lift up the people. It is the carrying on of the work of the Old Testament prophets in spirit. It is following the example of Christ, the greatest preacher. It is obeying the command of Christ to teach all men all that He taught them. It is carrying out the work of the apostles and disciples as recorded in the New Testament. It has illustrated the Divine wisdom of its appointment in that it has been the characteristic element in the spread of Christianity. It has brought salvation to all classes of men, and has elevated the intellectual and moral conditions of communities and nations.

The age of prediction is past, but the age of prophecy can never pass while God sends truth and man needs it. The preacher of righteousness from God through Christ will always have a message that will secure a hearing. The lifting of Christ still draws all men. People will crowd churches in all ages and climes to hear a messenger of God.

2. From its aims. These may be described from different standpoints, as we advance from one to the other of which the importance of preaching grows upon us. They are :

(*a*) The conversion of souls. To turn an immortal soul from darkness, sin, and death to light, righteousness, and life is a work of vast importance.

(*b*) The culture of believers in holiness, in character, and conduct like unto Christ's. The reconstruction of manhood into God's likeness surpasses in importance all issues of courts or senates.

(*c*) The establishment of the Kingdom of God on earth. The reconstruction of an individual not only, but of society, of humanity, into God's ideal society the wide

world over. All good statesmanship and generalship are but reflections of this all-embracing importance of preaching.

(*d*) The one great aim of preaching is to make man conscious of the presence of God and to bring him into right relationship with Him. Right living in time and eternity for the individual, society, the race, is included in the importance of preaching.

3. By comparison with kindred forces. Preaching is so important that nothing can take its place. The printed page can not, for, tho a mighty force, it lacks the element of personal contact, the impress of personality.

Public worship can not, for, tho its influence upon the character of the worshiper is very great, it is itself dependent upon the instruction and incitement of preaching.

Pastoral work can not. For, tho the touch of soul with soul makes marvelous changes, it is limited to individuals, while preaching reaches masses of people; pastoral work helps in preaching, but can not take its place.

Good preaching is speaking the truths of the Christian religion in a public assembly in a way to convince the judgment, kindle the imagination, move the feelings, arouse the conscience, and give a powerful impulse to the will. The preacher must use all these avenues to the souls of men, but the accumulation of power through them all must be upon the *will*. He should always speak with a purpose to have the soul *decide for God.*

The personality of the speaker is of first importance.

The power to awaken the soul is soul power. The preacher must be genuine, he must avoid all artificiality, and he must have clear convictions of truth to convince

the judgment, a quick imagination to kindle the imagination, strong feelings to move the feelings, an awakened conscience to arouse the conscience, and a powerful will to give an impulse to the will. He must be swayed by the truth if he would bring others under its power. A strong personality exercises a kind of coercion over an audience.

The manner of speaking is of scarcely less importance; it, too, must be genuine, avoiding all artificiality. The speaker, physically considered, is simply the channel through which the soul power moves; the channel must not impede, but easily and fully convey. The articulation must be easily understood, the tones of the voice must correctly express the feelings, the pose of the body and the gestures must naturally and fully convey thought and feeling. The four languages of the orator must be at his easy command: Articulation, Tone, Pose, and Gesture; and the soul power should be so strong that it needs them all to express fully its message.

There are at least **four requisites to good preaching**:

1. Piety. This furnishes the motive power. There must be deep loyalty to Christ, a strong love for Him, a sharing His love for men, and a controlling moral earnestness.

2. Natural Gifts. These supply the instruments: clear thinking, strong feeling, a clear conscience, a powerful will.

3. Knowledge. This gives material. There must be thorough knowledge of Bible truth, and a general knowledge of all that can throw light upon it and enforce it. Cicero says: "The orator ought to know everything."

4. Oratorical Skill. This uses the power, the instruments, and the material in the best way to produce the desired result. Without this last the others are in vain. The preacher should labor earnestly and constantly to acquire oratorical skill. He should apply the principles of rhetoric and elocution to correct his defects; he should cultivate his gifts so that he becomes a good speaker, a fine orator. While each preacher ought to be himself, not another—genuine, not artificial—he should be the best corrected, most highly developed, and most thoroughly improved self that is possible. Each preacher must think so carefully of himself, and of his manner of thinking and speaking, and must practise so constantly, that he becomes at length a master of himself, having all his powers at full command without conscious effort. He must think of himself so carefully that he can at length speak without thinking of himself at all.

Two powers are absolutely essential to the success of the preacher as of the lawyer.

The first concerns the *subject.* The lawyer must see the point of his case. So the preacher must have the power of seeing the point of his text or subject. However little or great this power is to begin with, he must ever cultivate it.

The second concerns the *object.* The lawyer has but one object in each speech, viz., to win his case, and so to win it that he can hold it against all appeal. So the preacher should have one object to each sermon: what he intends to accomplish. Now the question with the lawyer is how to lodge the point of the case in the mind and heart of the jury or the court so as to win the verdict. He resolves the point, or central thought, into as many

propositions as seems needed, and he enforces and illustrates these with the sole purpose of winning the verdict. It is a very poor comfort to him, as he comes out of court, to have some one say to him, "That was a brilliant speech," if he has lost his case; and especially if, on reflection, he concludes that the brilliancy of the speech was the reason he lost his case. The lawyer is not trying to show himself off, but to win cases. So with the minister; each sermon should have a subject, and just as truly each sermon should have an object—both should be clearly before the preacher's mind. A good sermon uses the subject to accomplish the object—uses the Word of God to advance the cause of God, to win the verdict for Him.

The relation of a text to a sermon is something like that of a corner-stone to a building, or of a seed to its plant. The text is the portion of Scripture selected to give sanction or authority to the sermon. The sermon is the development of the truth of the text—an explanation, illustration, and application of the teaching of this portion of God's word.

The text gives support to the sermon and general outline as a corner-stone does to a building; it gives the living principle unfolding according to its own nature, as a seed does according to the nature of its plant. The sermon is an organization resting on the text, or an organism growing out of the text. The preaching in the early ages of the Church was largely expository; it was in the nature of a running commentary on the connected thought or text of the Scriptures. During the following ages the comments lengthened and the Scripture passages shortened, until it reached the usage of the present

day. It is evidently, however, an abuse of the text to use it simply as a motto. Objections are sometimes made to the use of texts, but they arise generally either from a wrong view of the Bible, a lack of reverence for it, or from a wrong use of texts as fanciful interpretations (the spiritualizing use) or as mere mottoes.

The proper use of texts is of great advantage to the preacher; it keeps him to the ideal of preaching, the enforcing Bible truth; it gives him a wide variety of themes, keeping him from his own narrowness—the Word of God is wider and deeper than any man's mind; and by faithfully adhering to it he becomes a specialist in Bible truths, and thus secures the standing and power of a specialist in the community. Such usage is also of great advantage to the people in that it leads them to a higher valuation of preaching as the setting forth of God's Word, and so quickens a hunger and thirst for the Bible.

One general purpose should enter into the selection of texts: to neglect no teaching of God's Word on one hand, and no need of the people on the other. A careful estimate of the need of the people covers both, calling for a general and progressive teaching of God's Word, while special needs are met as occasion arises.

Having this general purpose, one will instinctively avoid choosing as texts:

(1) Spurious passages; (2) All sayings of uninspired men—these may be true, but are not distinctively Bible truths upon which to base a sermon—and (3) All merely odd texts. Wit or humor to be of any value must be in the nature of a surprise. There are instances

of both in the Bible. But a text is deliberately chosen to be explained and enforced, and odd texts are deprived of their wit by being made the base of a serious discussion, and people quickly see that such discussion is foreign to the text.

The kinds of texts to be chosen, as a rule, are clear texts rather than obscure, and great texts rather than small. To choose occasionally an obscure text is allowable when one is able so to explain it as to add materially to the knowledge of the Bible, or when such explanation facilitates approach to a distasteful subject. But in general the time and strength required to explain an obscure text might better be given to enforcing a clear one. So great texts are to be chosen rather than small. The truths in the Bible of relatively small importance may be properly treated in a sermon, but should not form the basis of one. Select a text whose truth is worth expending all your force upon, and whose consideration is worth the careful attention of the people. Great truths enlarge and enrich both pastor and people. They are frequently familiar texts, but this should incite to fresh and forceful treatment. They awaken expectation, but this should stimulate the preacher to his utmost. Choose great texts, and you are saved from labor to make a small text seem great, tho you must labor to make the sermon correspond somewhat to the text.

The preacher has a clear duty to his text. He must be absolutely true to the Word of God; only thus can he have any self-respect, or win any respect from God or man, and only thus can he win the respect of the people for the Bible. He must never be fanciful with a text. Saying that a passage of God's Word means

what it does not mean is an inexcusable error. He should apply strictly scientific principles to the interpretation of a text. He should:

1. *Ascertain exactly all the facts in the case.*
2. *State these with absolute candor.*
3. *Draw only those teachings which the facts impart.*

He should faithfully take **four steps** to discover the meaning of the text:

1. Study the *text itself* minutely: its words, grammar, rhetoric, and figure of speech.

2. Study the text in its *immediate connection* in the paragraph containing it. The Bible in general is continuous writing, not a collection of isolated verses.

3. Study the text in its *larger connections* in the book containing it. One should be so familiar with the books of the Bible, when they were written, their historical conditions, the aim and scope of each, that but little special study would be called for with any particular text.

4. Study the text in its *Scriptural connection.* The sixty-six books of the Old and New Testaments have a striking harmony of teaching, and each text must be viewed in the light of this harmony. The only kind of accommodation ever allowable with a text is where the principle clearly presented in the text in one application has, with manifest propriety, another application. The preacher should clearly state the reasons for this further application.

Spiritualizing a text is never allowable except by distinct New Testament authority. There are, it is true, many foreshadowings of Christ in the Old Testament, also many Old Testament incidents that seem to have

an allegorical reference to Christ and His people, but it is difficult for us to exhaust the wealth of literal meaning of these to the men not only of that day but of this. Why leave safe for uncertain ground?

The New Testament gives examples of such figurative usage (John i:51, viii:56; I. Cor. x:4; Gal. iv:22–26). Whatever the New Testament so uses is clearly allegorical. That which seems precisely similar to us may be allegorical and it may not. Our fancy and desire to make a point effective need to be held in check by New Testament authority. It is unsafe for us to claim the right to find a spiritual sense beyond the literal meaning of a text, because Our Savior and the apostle Paul exercised such a right. To use such events—*e.g.*, many experiences of the Israelites in the wilderness as illustrating Christian experiences—is allowable, if we do not hint they were so intended. We are to use them, then, as we may use events of profane history—as illustrations merely. Since the text gives authority to the sermon, is its basis, the truth in it should be clear. We are not to bring our fancy to the text, to find in it what is not there; we are faithfully to set forth the Divine word contained in it, its clear, undoubted meaning—this and absolutely nothing more. The following usages of a text of Scripture will illustrate the distinctions drawn above:

Text (Acts xxvii:29). They cast four anchors out of the stern and wished for the day.

1. Spiritualizing interpretations. In the storm of temptation and trial cast out the four spiritual anchors—faith, hope, love, and good living. This is abominable. The text teaches nothing of the kind. A preacher can make anything he pleases of the Scripture on this theory, and

soon the people will lose all respect both for him and for the Bible itself.

2. Accommodation of text. The sailors used all means at their disposal and waited. So in all storms assailing us we should use all means at our disposal and wait. This usage of a text is at least questionable.

3. Illustration. As they cast out anchors, so we may cast out—anything you please—and wait. The only question now is about the quality of the illustration, not its source. So we could quote the lines of Homer describing Ulysses starting out "with oars and with sails" to illustrate work and prayer.

It is most important to use texts properly, not as mere starting-points for flights of fancy or for untrained reasoning, but as the sources of the great truths we carefully present for the good of the people.

Sermons may be classed with regard to their structure, as (1) Text Sermons, (2) Subject Sermons, and (3) Expository Sermons.

1. *Text Sermons.* In the structure of a Text Sermon the divisions come from the text. There are many evident advantages: the text has a vital relation to the sermon throughout; variety, freshness, and originality of treatment are fostered; and preacher and people are trained in the analysis of the Word of God, and grow in the knowledge and love of the Bible.

2. Subject Sermons. In the structure of a Subject Sermon the text gives the subject, and has no further formative force; the divisions arise from the subject. There are some advantages in the Subject Sermon: it meets the frequent need of a full discussion of a complete doctrine or duty, and it may be more logical and tend to unity

of discourse, and thus both preacher and people may be trained in reasoning power. The tendencies to lose vital connection with the Word of God, and to form a stereotyped plan for all sermons, are incident to this kind of sermon structure.

3. Expository Sermons. In the structure of an Expository Sermon, not only the divisions but the details of treatment of each division arise from the passage of Scripture, while in a Text Sermon these details may arise from other sources.

There are several **requisites** to effective expository sermons:

1. Unity. The definite topic of the passage must be clearly presented, and all the matter must be carefully arranged under it. There must be one sermon, not a number of little sermons.

2. Orderly structure. The selection of the most suggestive and important material must be carefully made, and this must be arranged by one's oratorical instinct. It must be a carefully prepared sermon, faithfully wrought out, and not a hasty talk on a passage of Scripture. It must be a sermon, not a commentary.

3. Keeping the text in the people's mind. This difficulty may be met by having the Bible in the pews, and by constructing the sermon so as to give occasional glances backward and glimpses ahead.

4. Application to present day needs. The sermon is Scripture expounded for a purpose. There are many advantages possessed by an expository sermon: it meets the design of preaching, following the mode of the primitive Church; it leads pastor and people to take a Scriptural mode of viewing life; it often treats of truths

and duties not otherwise easily or gracefully introduced in the pulpit, and it lessens the tendency to allegorize and accommodate the Scripture in preaching.

The Expository Sermon should be of the leading Scripture passages on particular subjects, and upon whole books of the Bible in course.

All of these three kinds of sermon structures should be followed by the preacher. The order of importance seems to be (1) Textual, (2) Expository, and (3) Subject Sermons.

Catechism sermons are peculiar to our Reformed Church, tho they may well be adopted by all churches.

Our Church Constitution requires each pastor to preach expository sermons upon the Heidelberg Catechism, completing the course once in at least every four years; and the Catechism is divided into fifty-two Lord's Days for that purpose. The Catechism affords a fine opportunity for that progressive teaching which is demanded by the principles of pedagogy. It thereby promotes strong and intelligent convictions, and, as the distinctive spirit pervading the whole Catechism from the keynote struck in the first question to the last petition of the Lord's Prayer is the experience of the believer, it also affords a culminating appeal to the feelings and the will, thus promoting the deep emotions flowing from strong convictions. Catechism sermons should be thoroughly prepared expositions. As the preacher should not merely talk upon a passage of Scripture, as he should not make a commentary, however learned and scholarly, upon such a passage, and call either of these a sermon, so he should avoid doing either thing with a "Lord's Day of the Catechism." It should be constructed according

to the principles just noted of expository preaching. The following *specific suggestions* are of value:

Find out the point or subject of the "Lord's Day;" state it concisely, clearly, and suggestively; then treat it with the divisions of the Catechism, selecting such details for elaboration, illustration, and appeal as your sermonic instinct decides will be best adapted to attain the object you have in view—for this kind of sermon, like all others, must have not only a subject but an object.

There is in some churches a dislike of Catechism preaching, and some of our ministers have a prejudice against it. Both dislike and prejudice frequently arise in this, as in other cases, from ignorance, from Catechism talks and from Catechism commentaries, and from never having either heard or tried a Catechism sermon. It is safe, however, to say that, where real Catechism sermons are preached, both preacher and people are as well pleased and as much profited by them as by any other kind of sermons, and in many cases far more so—they are even regarded the best sermons and waited for eagerly.

Sermons may be classified with regard to their substance as (1) Doctrinal, (2) Practical or Moral, (3) Historical, and (4) Experimental.

Doctrinal. A doctrine is the entire teaching of the Scripture on any particular subject, such as sin, redemption, regeneration, providence, the love of God, the Divinity of Christ.

Doctrinal preaching presents these subjects in a way to interest and impress a popular assembly. A great doctrine can be presented in one sermon in boldest outline only, and such presentation is frequently needed.

It is often needed also to present only a particular part or aspect of a doctrine.

Doctrinal sermons appeal to one of the strongest characteristics of man: his desire to know, his delight in finding out important truths. Science has become widely popular and useful through its skilled advocates appealing to this characteristic of mankind. The preacher is the skilled advocate of Bible truths. If he thoroughly knows and heartily loves the doctrines of Scripture, he may best meet and supply men's desire to know by preaching doctrinal sermons, for the way to reach and hold thinking men is to give them great truths worth thinking about. The description already given of a sermon and of the preacher applies fully to doctrinal preaching. The preacher must be convinced of a doctrine, know it, if he would convince the judgment of his hearers. He must see the doctrine, his imagination be filled with it, if he would kindle their imagination. He must love the doctrine, be moved by it, if he would move them. His own conscience must be alive to the doctrine, his own will bow down to it, if he would arouse the conscience and sway the will of others. If the doctrine has possession of the preacher, it will be sure to get possession of the people.

The use of doctrinal sermons is to convert and sanctify the soul: to impart the truth so a man knows, to enforce the truth so a man feels and acts. The preacher should present the great doctrines frequently, so that the people shall become well-informed and strong Christians; he should present the unpopular doctrines faithfully and tenderly, not shunning a single important truth of God's Word. He should, when it is called for, discuss doctrines

in opposition to errors, neither seeking nor avoiding controversy, not advertising plausible error but leaving no room for it, the mind and heart being filled with truth.

Moral or practical sermons set forth the duties of man to man, individually and socially; they urge the cultivation of the virtues proclaimed in the Bible; they seek to promote the Kingdom of God as the ideal society on earth.

These subjects formed a prominent part of the preaching of prophets and apostles and of Our Lord himself; they should form a prominent part of our preaching today. They are based upon the principle that religion is an essential part of virtue, and virtue of religion; that if a man is religious in one thing he must be in everything—if on the Sabbath in the church, then on the weekdays in the family and on the street; that religion is the motive power of morality. Such sermons are not to displace doctrinal sermons, but to flow from them; truth exists in order to be practised. Morals must be preached not as a substitute for, nor independently of, the Gospel; but they should be so presented as to lead all men to feel their need of Christ as a Savior, and to stimulate those trusting in Christ to live in a way to honor Him.

Such sermons should, when needed, teach *politics*, instructing and urging men to be controlled in their political action by Christian principles; they should also, when needed, stimulate *social reforms*, instructing and urging men that the teaching and spirit of Christ should compel and control all needed reforms in Community, State, and Nation.

Historical sermons show the purpose of God in the events of history as revealed in the Bible; they also

analyze the character and motives of men, inspired and uninspired, good and bad; and they show that all men are under the government of God. There are at least *three reasons* to lead us to pay much attention to historical preaching:

1. A person is generally of interest to all. Truths personified or invested with personal action are apt to interest and impress people.

2. God chose to reveal Himself to and through men. These men convey this revelation to us not as bare statements, but as pulsating through their lives; their actions and words are charged with their feelings. Thus the human element in the Scripture must not be neglected.

3. A very large part of the Bible is history and much of it biography; it forms a great historical picture, grouping all its figures and persons around a Supreme Person like and yet unlike them all. So such sermons become an effective means of preaching Christ.

Experimental sermons treat of the experiences of men in receiving the Gospel and living according to it. They make the chief phases of religious experience the subject of careful discussion—*e.g.*, conviction of sin, conversion, the new life of love and obedience. The preacher presents cases found in the Bible and in his observation, and may refer to his own experience when this is called for and when he can do it modestly. He should be careful to avoid making the experience of one a standard for all. As with the face, so with the soul: the great characteristics are alike, but the features differ in many shadings and expressions. Experimental sermons are of great importance in stimulating by the force of example.

These four kinds of sermons frequently overlap—minor morals may often be presented in historical sermons, doctrines in experimental sermons—still the kinds are distinct enough for special consideration. They should all be used by each preacher, and the order of their importance seems to be that in which they have been described.

Some ministers are often perplexed by the **difficulty in finding suitable subjects** for the two sermons each quickly recurring Sunday demands. Frequently much precious time is wasted in floundering about in a search for them, and then, perhaps, the forced selection is not the best that might have been made. In our studies of the English Bible we shall form books of texts and books of subjects, with sketches of plans of sermons, and such books will grow and their value will increase in after life.

In addition, our study of Pedagogy will teach us the value of progressive preaching. When each preacher comes to consider the needs of the particular church in his care, he will map out courses of such sermons to supply this need. The special needs arising week by week must also be met. If, also, each one has a course of Expository preaching on hand, and a course of Catechism preaching, each Monday morning will bring him plenty of excellent subjects, and he will not have to waste time in searching for them.

Forming the plan of a sermon demands careful attention. After selecting a text or subject and determining the kind of a sermon, the next step is forming the plan of the particular sermon.

The preacher is the architect, the sermon is the build-

ing. The preacher is the general, the sermon is the army.

A sermon is not an accumulation of separate thoughts, like a pile of stone, however fine, or a mob of men, however strong; but it is a symmetrical body of related thoughts. A very important part of the preacher's work is organization; he must aim to be a good general, a fine architect. One should seek the best plan, not be content with the first plan he can think of. If he can develop his talent for plan-making into genius he has a fine element of a good preacher. Genius, some one has said, is ten per cent. talent and ninety per cent. work.

The bold outlines of a plan should be formed before the work of elaborating begins.

The principal elements of a good plan are:

1. Unity. The thoughts must evidently belong to one subject.

2. Order. Thought must follow related thought naturally.

3. Proportion. Each thought must be treated in due proportion with other thoughts to form a symmetrical whole.

The plan should have **certain qualities:**

1. It should be *simple.* There should be no straining to produce the startling, or that which can not be gracefully elaborated.

2. It should be *striking.* Attention must be awakened and kept awake; avoid the commonplace.

3. It should be *fresh*—have some element of the novel and unexpected. Each sermon should have its own suitable plan. The preacher should avoid having one plan for all sermons, should avoid a beaten track.

A good plan will be of great advantage to the **preacher:**

1. It will aid his *invention.* Arranging thought suggests thought. The mind moves along related thoughts naturally and strongly.

2. It will stir his *feelings.* Feelings are aroused by a succession of suitable truths, while they are checked by confused thoughts.

3. It will suggest striking *particular thoughts.* The flashings of genius, and the force of such thoughts in a sermon will be increased by having them in their proper setting.

4. It will aid his *memory,* helping in the delivery of a written sermon, and it is absolutely essential to good extemporaneous preaching.

A good plan will also be of great advantage to the **people:**

1. It will hold the *attention,* and please them. Disorder confuses and repels, while order charms.

2. It will quicken the *understanding.* They will be able to follow clearly expressed and well related thought.

3. It will tend to *persuasion.* Thoughts and appeals following each other in natural order have a cumulative effect.

4. It will foster the *remembrance,* both of the sermon and of its special thoughts and appeals, and so prolong its effects.

The plan of a sermon embraces **four distinct parts:** Introduction, Proposition, Discussion, Conclusion.

The Introduction should awaken favorable interest in the subject. It should have three characteristics: it should be *short and simple,* so as never to weary nor perplex; it should be *striking* tho modest, exciting interest

only to keep it alive and growing; and it should be *appropriate*, leading easily and naturally to the subject. It is generally suggested by the occasion, the text, or the subject, and should be carefully prepared.

The Proposition is the clear, concise, and suggestive statement of the subject. As a rule, it should be frankly announced—the people like to know what the preacher intends to speak about; it should be so clear and concise as to be easily held in the memory, and so suggestive as to awaken and hold attention.

It may be stated *logically;* then the discourse must be argumentative, reasons being given to sustain the proposition. Example, "Religion produces happiness." Or it may be stated *rhetorically;* then the discourse must be descriptive and illustrative. Example, "The happiness of religion."

The Discussion must have movement and force, it must be instinct with life. Whatever analysis there is must be in order to synthesis, the dividing must be in order to uniting, the discussion must be the putting together into a complete and living whole of the component parts. The statement of distinctly marked divisions, while not necessary, is usually of service to make the train of thought easily followed by the people, thus leading to persuasion, and to compel the preacher to completeness of treatment. The divisions or heads should not be so many as to bewilder the hearer, nor so few as to prevent a climax, and the statement of subheads should be avoided.

The essentials of the divisions are these: they must *divide*, no one must be coextensive with the subject; they must be *distinct*, no one must include or overlap another;

they must *join naturally*, the transition from one to another must be easy; they must be in *proper order*, one preparing for the next, securing progressive movement; they must be *exhaustive*, no important part left out or neglected; they must *increase in force*, having cumulative power and reaching a climax.

The Conclusion gathers up the force of the sermon in a final appeal to the will. Three elements should enter into it:

1. Recapitulation, not of words but of the force of arguments and description.

2. Application, showing how the truth applies to conviction and conduct. If this has been constant in the sermon it must now concentrate in the conclusion.

3. Feeling. The preacher should have his own feelings greatly excited by the importance of the subject and of the issues at stake; he should be sincere here as always; he should not be overcome by his feelings, but should overcome his people by them; he should not avoid but allow himself to become an impassioned orator, urging motives and exciting feelings in his people. He should strive to arouse feeling, not for its own sake, but always to deepen conviction and lead to decision, so making a final appeal to the will.

The conclusion must have these qualities:

1. It must *belong to the subject;* must not be general, appropriate to every subject, but specific, the peculiar appeal to the will of this single subject.

2. It should be *short;* feeling can not be held at a high point for a long time.

3. It should be *complete and decisive*, the best possible appeal to the will.

Great orators spend much care on their conclusions; surely preachers should never slight the culmination of a sermon.

The general nature of the conclusion should be determined before the detailed composition of the sermon is begun, so that every part may be made to tend to it; but the final shape it shall take should be left for the accumulated force of the sermon to mold.

The most careful preparation must include the largest liberty up to the last moment. "What do I purpose to accomplish by this sermon?" is the question which should guide the preacher from the first to the last moment of the preparation and delivery of every discourse.

The power of forming a plan of a sermon is cultivated by *exercise*, which, therefore, should be constantly pursued. The principles of such formation apply to each class of sermons that we have mentioned as subject classes. A text is here suggested for exercise in each of these classes:

Text Sermon, II. Cor. viii: 9.

Subject Sermon, John xii: 32.

Expository Sermon, Rom. ii: 1–16.

In each case give:

1. *The introduction;*
2. *The proposition;*
3. *The discussion*, divisions of, etc., including *climax;*
4. *The conclusion.*

These are only specimens of many instructive exercises in the various subject classes.

Two processes enter into constructing a sermon:

1. Invention. The gathering of materials, the getting something to say that is worth saying.

2. Style. The manner of presenting materials, the saying that which is worth saying in a pleasing and forceful way.

The style should be subordinate to the invention and suitable to it; polish is good if applied to a diamond, but it is wasted on a pebble.

The inventive or creative power is developed in three ways:

1. By acquisition; the gaining stores of knowledge by close observation of nature, men, and events, and by the careful reading of the best books. We should be great readers of the deathless works both of religion and of general literature. Great thoughts quicken the mind to its best thinking.

2. By reflection on the value and bearing of the acquired facts and ideas; not merely thinking the thoughts of great thinkers after them, but pointing these in directions of which their originators never dreamed, and using them as the starting-points of thought purely our own. This second mode of development must be the inseparable companion of the first.

3. By exercise in constantly creating sermons. There are creative moods when a sermon fairly flashes into existence; these become rare if we wait for them, and more frequent as our deep interest in our work and our will power compel us to form a growing habit of sermonizing. We must cultivate the sermonic instinct of incessant observation, reflection, and construction, so that every scene, incident, or person met with, and

every book read, is made to contribute material for sermons.

Gathering materials from the Bible should be constantly pursued in at least four ways:

1. By general reading, becoming familiar with the scope of each book, with the historical persons and events described, and with the great thoughts of the great teachers of all the ages.

2. By the special study of selected passages, either by books or topics, thoroughly and constantly pursued.

3. By memorizing choice passages, the commands and promises of God, and the devotional sayings of the saints of old.

4. By the special study of texts for sermons. The use of commentaries should be to stimulate our thought, to find out what we can not solve unaided, and to illumine the dark places. But we should go to the Bible first, should exercise our full powers first, before calling for their aid. The commentary should never be a substitute for our thinking, but an incentive; think first, then call the best commentary to help you to think further and more clearly.

The gathering of materials is of little avail, except as a mental exercise, unless they are kept at hand ready for use. There are at least **three distinct methods** of storing and arranging sermon materials:

1. The Spontaneous Method. This cultivates the memory and invention through the preacher's reliance entirely upon them. In preparing sermons each week use up, so far as possible, the results of the week's thought and reading. Hold what is left over in reserve for some future occasion, to recall as it is needed.

2. The Scientific Method. Clip from papers, and make notes of reading and observations on slips of paper. Allow these to accumulate for several days. Then reject the worthless and classify the worthy, and have this classification arrange itself alphabetically, either by the envelope or desk pigeon-hole system.

3. The Business Method. Have small note-books—one in the pocket, one on the study table, perhaps one in the bedroom. Rufus Choate used to retain the bright thoughts which visited him in the night-watches by lighting a candle and putting them on paper at once. Whatever is striking in observation, thought, or reading enter in one or other book at once, concisely or by leading words, with reference to book or circumstances. This is the day-book department. Have two other and much larger books to be used as the business man's ledger-book. One book should be of Classified Subjects. The other book one of Texts for Sermons. Once each week take time to look over the day-books carefully, reject all that on second thought seems of little worth, gather all worth preserving, and arrange these in one or other or both of the ledger-books.

It is well to keep also a book of Texts and Plans of Sermons. In creative moods a suggestive text and subject, perhaps an entire plan of a sermon, will flash upon us. These should be preserved, and space left in the Book of Texts for changes and additions. Then whatever occurs under either of the three methods, and is seen to apply to some text or plan of sermon in the Book of Texts, should be entered at once in the proper place. A system of cross-references will prevent the repeated use of some striking incident or thought.

Plagiarism should be instinctively avoided. He who preaches the truth must be true to himself, to others, and to his people in the sight of God. Never borrow an entire sermon, not even its plan or outline, either with or without acknowledgment. It may be ever so much better than any you could make, but it is not yours. Your duty is to give your thought and experience of God's truth to the people, and only by doing this can you become a good sermonizer, have a good conscience, and be a good man.

When in your sermon you take the thought of another as he has expressed it, you should make full acknowledgment either in the words "as another has said," or by giving the name of the author. But if the thought has been worked over and put in new relations, and if its form of expression has been materially changed, you have then no right to attribute it to another. Your own work in both respects should be so thorough as to make the thought in its new relation and dress peculiarly your own.

Originality is fostered in three ways:

1. By being Biblical preachers. The Bible, like nature, is exhaustless, and by loving it, studying it, looking at it with our own eyes, taking our own views of it, we shall catch something of its freshness and fulness.

2. By placing the thoughts of others in new relations and in changed conditions and under our own tests. They will thus be changed so that those who started them would not recognize them or make any claim to them.

3. By seeking fresh ways of presenting old truths to meet the needs and culture of the present day. Biblical

preaching and the absorbing desire to win souls to Christ will both foster originality and guard against improper sensationalism.

The three main uses of materials in a sermon are for *explanation*, *argument*, and *illustration*.

Explanation. Preaching ought to be eminently instructive. The people need the practical explanation both of truth and of duty. The way of salvation must be made plain. Before appeals to come to Christ and to follow Him can be effectively presented, Christ must be made known, and how to come to Him and to follow Him must be explained. The three principal ways of explaining a text or subject are:

1. By definition, which marks the limits of the subject and sets it apart from all others. Here we should be positive rather than negative; we should say what the text means, not spend time and strength in saying what it does not mean—an interminable and thankless task resulting only in killing time. It is of great value to both preacher and people to know clearly the point of the text or subject.

2. By example from observation. History, especially from the Bible, should be apposite to the subject and suitable to the audience.

3. By comparisons, which should be derived from matters familiar to the people.

Explanation should aim to make the Scripture meaning clear that the sermon may enforce it. The process of exegesis should be thorough, but rigidly confined to the study; only the results should be brought into the pulpit, and not all the results, but only those which the sermon enforces. The narration of Scripture events

should be brief and vivid; here also only those features of the events should be selected that the sermon is to impress upon the congregation. Many narratives in the pulpit are too long drawn out and needlessly minute.

Description of Scripture scenes should stimulate the imagination to see them; but this, too, should always be subordinate to the purpose of the sermon. Try to see clearly and describe suggestively, learn to paint word pictures effectively, but never for the sake of the pictures, only for the desired impress of the sermon.

Argument. There ought to be a great deal of argument in preaching. It meets man's natural love for reasoning, and it is needed to convince of truth and to deepen such conviction. It also guards the preacher against relying wholly upon authoritative assertion and impassioned appeal. The preacher should be an able advocate of the cause of Christ, he should argue for Him in a way to convince and persuade.

We are not to argue, however, simply from the love of it or to show off our reasoning powers, but only for the establishment of important truth not generally acknowledged. The existence of God, the supremacy of man's moral nature, and the authority of Scripture are so generally acknowledged that they may usually be made the basis rather than the subject of argument. The spirit which pervades argument should always be a friendly one. The proposition to be upheld should always be stated in a way to awaken favor, not opposition, and this attitude should be maintained through the whole argument; the aim of the preacher is to convince, not to stir the mind to resist conviction.

We should also cultivate the spirit of fairness, and

should never attempt to evade the rule that the burden of proof is upon him who alleges. The preacher should be fair above the slightest suspicion, since his position in the pulpit does not allow an immediate answer to be made to his argument. He should never take advantage of this position or abuse it.

It is important to be familiar with the principal kinds of arguments—at any rate, their usual features—and with the laws of reasoning upon which they are based.

The a priori argument is from cause to effect. The rule is, there must be sufficient power in the cause to produce the effect, and there must be nothing to hinder its operation in the case under consideration.

E.g. The *a priori* argument for miracles:

1. God's power is sufficient.
2. The occasion is worthy.
3. The miracles in question are in harmony with the character of God and the nature of the occasion. There is good reason for them.

The a posteriori argument is from effect to cause. The same rule applies as in *a priori* argument.

E.g. The *a posteriori* argument for the existence of God. The existence of nature, with its myriad forces and laws and of mental and moral beings, finds a sufficient and worthy cause in God alone.

A deductive argument is from generals to particulars. The rule is, the general truth must be accepted, the inference of the particular truth must be carefully made, and when possible it should be compared with well-known facts.

E.g. All Scripture is true. This particular doctrine is from Scripture. Therefore, this doctrine is true. It

strengthens the argument to compare the particular doctrine with facts in nature and with other Scripture. Much preaching is of this character.

An inductive argument is from particulars to generals. The rule is, the observation should be carefully made and of a sufficient number of particulars, and then the inference of a general or common truth should be clear and beyond question.

This is popular in use, but there is grave danger of imperfect observation and hasty judgment. *E.g.* Several pastors have gained a favorable hearing of the Gospel with several men by smoking with them. Therefore, smoking is an attractive habit of a pastor and a means of grace. The observation is not thorough, the pastors may have had other charms; nor is it wide enough, either of pastors or of men; and so the judgment is hasty and defective.

The argument from analogy is at best a supposition and needs to be confirmed by other arguments. The rule is, that it becomes strong when it is based, not on resemblance of properties, but on correspondence of relation.

E.g. The process of growth which prevails in vegetable, animal, and mental life may be supposed by a just analogy to prevail in the next higher grade of life—the spiritual life of the individual and of society.

The argument from testimony must observe the rules of evidence in courts of law; it depends upon the character and clearness of the witnesses. The witnesses must be truthful, intelligent, must have observed carefully, and must be independent. The more improbable is the thing to be proved the stronger must be the evi-

dence. The testimony of witnesses should be strengthened by circumstantial evidence when possible.

E.g. The resurrection of Christ is attested by such witnesses, and by facts that can not be otherwise accounted for.

The different kinds of arguments should not be mixed: one should be finished before another is begun. The order in which they should be used is either:

1. That of preparation, one leading to and preparing for the other, or

2. That of strength, the weaker followed by stronger until a climax is reached.

The Scripture argument should always have the place of honor. If it must be introduced at the beginning, as is often the case, then bring in the other arguments as tributary to it, or bring it in again by recapitulation as a climax and enlarge upon it at the last.

Refutation should be very carefully used. The best way to refute an error is to fill the mind with the opposite truth so there is no room for it, without so much as mentioning the error. You are not seeking to acquire a reputation as a reasoner, but to keep your people from error; it is not advisable, therefore, simply for purposes of academic refutation, to mention an error which may be unknown to many, and so, perhaps, spread it. If you are forced to mention the error, state it fairly and deal with it strongly. Show that it necessarily leads to an absurdity—"reductio ad absurdum"—or that it is inconsistent with the views of the people addressed—"ad hominum"—or take the offensive, and show that the supposed error is a proof of the truth.

E.g. The discrepancies of the Gospel narratives are

of such slight details as to show the independence of the witnesses agreeing upon the great facts.

Illustrations are of great value, particularly with a popular audience, and they are acceptable to the most cultured. There should be enough illustration in every sermon to give proper luster to it. The number and character of the illustrations should always depend upon the requirements of the subject; they are not ends in themselves, but means to an end.

The preacher deals with spiritual subjects which it is often difficult to make clear to the people. He of all public speakers has the most need of choice illustrations. Our Savior, the greatest of all preachers, made great use of illustration to render plain and to enforce spiritual truths. Generally one illustration for a particular truth is enough; from many at hand select the best rather than give several. A sermon should never be overloaded with illustrations. The main uses of illustrations are: (1) to explain that which needs explanation; (2) to adorn when the subject needs to be made attractive with beauty; (3) to enforce an argument, adding to it a kind of proof; (4) to arouse the feelings, but only for the purposes of the sermon; (5) to awaken the attention which may have become wearied; and (6) to fix the truth in the memory by means of the illustration. It is well to ask of each truth presented in the sermon if it needs illustration for any of these reasons, and to seek to supply the need. It is well also to think by means of illustrations, thus making clear spiritual truths to our minds and impressing them upon our own hearts. Illustrations which have served this purpose for ourselves will be apt to serve others as well.

It may help to gather illustrations to glance at some of the fields where they abound, and where the observing mind and the sermonic instinct will find selection a pleasure.

Human Life. The tender and the homely incidents and feelings are often most effective.

History—especially Biography. Here the human element is large, and so of great interest. Care should be taken to be accurate and free from exaggeration. If the history of the day or of recent times be used, care should be taken not to arouse popular prejudices, which may set the people against the truth you seek to commend.

Anecdotes. These have been fearfully abused; still, they have excellent qualities. They should be true if told as true. A made-up anecdote may be true to nature and effective, but its fictitious nature should be confessed. There is greatest value in a finely imagined incident. We may not draw such fine pictures or make such striking parables as our Savior did, but we should surely follow His example in doing the best in our power.

Nature. The love of nature will gather many illustrations of spiritual truth from God's book of material truths; these often seem to be spiritual truths made visible.

The Sciences. It is well to have a general knowledge of the sciences, and to be well acquainted with some particular one or more of them. Splendid and inviting illustrations abound on every hand; but one who uses a scientific truth should be accurate in stating it, and often there is need that he should sufficiently describe it to

make his people see the force and beauty of its illustrative power.

Literature and Art. One should be a lover of the best literature and art, familiar with the best fiction and poetry. Thus his own imagination will be cultivated, his own sense of the beautiful made keen, and his mind stored with fine illustrations.

Poetry is particularly effective if rendered well, but the quotation should be short. Painting and statuary, if well described, afford fine illustrations.

Scripture. The incidents of the Scripture should be so familiar to the preacher that this rich field is to him the constant source of suitable illustrations.

This glance at these many fields will be of value to stimulate us to seek great *variety* in our use of illustration. We will be guarded against the frequent use of anecdotes or any other special kind if we recognize how varied and rich are the treasures of illustrations that are open to us.

Exercises. Find an illustration for each head of this sermon plan:

Introduction. The joy of saving.

Proposition. Salvation from sin.

Divisions: (*a*) Salvation planned in heaven.
(*b*) Salvation executed by Christ on earth.
(*c*) Salvation applied by the Holy Spirit to the believer.
(*d*) Salvation manifested in the life of the believer.
(*e*) Salvation completed in glory.

Conclusion. The blessedness of being saved.

The study of sermons of the great preachers is commended, to see how they think and feel, and how they

arrange their materials to accomplish their purpose. But the study of the masterpieces should not lead us to be copyists either in form or substance, but should stimulate in us our individuality. An excellent exercise is to take the text of some great sermon, and do our best with a sermon on that text; then compare our sermon with the masterpiece. We suggest for exercise in the classroom a few such sermons from

Beecher, Brooks, Spurgeon, and Robertson.

The object of the sermon is of supreme importance. The attention we pay to selecting a subject, to forming a plan, and to gathering and arranging the materials of a sermon is all for the sake of the object. A sermon that has no object is fatally defective, is no sermon at all. "What do I intend to do with this sermon?" is the question which should direct every step from start to finish. This controlling purpose should be one the Savior approves. To seek to entertain the people with a fine literary production, to awaken their admiration by eloquence, to charm them with deep thinking and strong reasoning, are purposes which will not bear His scrutiny now or at the Judgment Day. We should never allow ourselves to drift toward such objects. The object of every sermon should be either to lead souls to trust in Christ, or to lead them to grow like Him in some virtue and obey Him in some duty. There should be but one object, one controlling purpose, to each sermon; this should not be tacked on to the end, "a word in conclusion," but should dominate the whole sermon, its plan, its materials, the whole treatment; not merely here and there should appear "a word of application," but the whole sermon should be an application of truth

for a purpose. There may, of course, be related objects to the dominating one, but the main purpose should have full possession of preacher and sermon throughout. This one purpose in a sermon should be the purpose God has in sending His messenger to the people at that particular time, one we can bring to God in prayer, one we are sure the Holy Spirit fills with His power.

There should be many purely evangelistic sermons; these should not be exclusively or even mainly given at the evening service, but should be delivered also in the morning, when the whole congregation is present. Members of the church need to renew their allegiance, and to be impressed with the duty of leading others to Christ, and they require direction in that work. Besides, members of the church should constantly bring their children and their friends and acquaintances to the morning service. So, also, the evening service should not be purely evangelistic. Members of the church should be encouraged to attend, for oftentimes a strong presentation of a Christian virtue, a feature of the Christlikeness, forms an incentive to the believer as well as an appeal to the unconverted.

The minister should pay the same attention to evening service as to the morning, and should present as large a variety of both his subjects and objects at that service. In both classes of objects the final appeal is to the will, to bring it into complete and loving allegiance to Christ. The mind must be addressed and convinced, but convictions of the mind must become principles of action. The feelings must be addressed, tho not for themselves alone; they are solicitors of the will—the heart is often the main appeal to the will. The conscience is to be

addressed, that it may exercise all its influence upon the will. Appeals to memories, kindling of the imagination, presentation of motives—all are to be brought to bear upon the will. Information of how duties are to be performed helps the will to command their performance. We should never think of a sermon as an end in itself, but only as a means to an end; this object is the one for which our Lord sent us out to preach, and for it we must account to Him alone.

The object of the sermon must, therefore, be charged with the *personality of the preacher*, as a messenger of God bringing His message to the people. The preacher should never proclaim a truth he does not believe; should never strive to awaken feeling he does not feel; should never urge to a duty he does not try to do; should never seek to bring his hearers to a decision which he himself does not decide. He should preach to himself successfully before he can hope for success in preaching.

His preaching must be *in line with his experience.* Of course he is to hold up the loftiest ideals, but these ideals should differ from his experience only in degree, never in kind. He must not be standing still, or proceeding in the opposite direction, or sheering off to one side; he must be going in line with the ideal, and as close to it as possible. This rule of absolute sincerity in preaching makes the preacher one man—the same man in his closet, in his study, in the pulpit, and among the people.

The one who has an object in preaching, and who devotes himself entirely to it in each sermon, *may expect results* from his preaching in lives changed to Christ and consecrated to Him. It will be his great privilege and

loving duty to follow such sermons with personal influence directed to the same object. Oftentimes people are impressed with God's claim on them, and are ready to decide to follow Christ, or to do some particular Christian duty, but no step is at once taken, and the impression passes in the rush of daily life. An after-meeting following the sermon, or a call upon the pastor by his invitation, or a call from the pastor, or some other step committing the one impressed to the desired course, may be the turning-point in his life from the world to Christ, or from the state of a dormant Christian to that of an active one; and the minister who preaches with a purpose to bring souls to a decision will devise some appropriate means consistent with the solemnity and importance of the matter of helping his hearers to form that decision.

The style of a sermon is that of oratory rather than of literature. A book is to be read; an involved construction, a fine shade of meaning, a nice distinction, a delicate charm, a rare word, may require a sentence to be read again that one may pause and meditate. On the other hand, a sermon is to be heard; its meaning and feeling must be caught at once; while there may be long balanced sentences, these should be of a construction that can be easily grasped as rendered by the orator's voice. Religious enthusiasm is an excellent subject for a sermon as well as an essay, but the essay in the *Spectator* on that subject by Addison, the great master of literary English, would not be a good sermon.

There is much truth in the saying of the great English orator, Fox: "A speech that reads well is never a good speech." Reading and hearing are such different mental

acts that one production will not do for both. A fine literary production is out of place in the pulpit; on the other hand, a fine sermon seldom reads well. A preacher who tries to preach literary sermons will be apt to fail both in literature and in preaching. Each preacher should aim to have the style of direct address. It should have at least these three qualities: it should be *clear*, *strong*, and *pleasing*, both in the choice of words and in the formation of sentences. Two things should never be admitted to the pulpit: bad words and poor grammar; vulgar and slang words and careless construction of sentences should be instinctively avoided. The individuality of the preacher will express itself not only in the substance but in the style of the sermon.

The style of address will differ also in respect to whether the address is made to the *intellect*, to the *feelings*, or to the *will*. Still, whatever the individuality of style or the peculiarity of address, these three qualities should always be present: Clearness, Strength, and Persuasiveness.

The style must be *clear*, suitable at once to the loftiest thought and to the lowliest understanding, suitable to convey the thought from the preacher to the audience; for the choice of words and their number and grouping should have sole reference to the audience. Thus, while we may talk about "phenomena," we should never use the word to any but a highly educated audience; while we may speak objectively and subjectively, and may reason inductively or deductively, we should never inform our hearers that we are doing so. We must always have enough words for our thinking and feeling—as our thoughts and feelings are rich and wide, our

vocabulary will be large; but in the sermon we must choose only those words familiar to the people. People cannot use a dictionary while listening to the sermon.

The style should be *strong*. Weak words and vacillating sentences are out of place. If you are not sure of a thing, do not say it; if you are sure of it, say it in strong Anglo-Saxon words.

The style should be *pleasing*. It should not repel but attract; it should have the charm of harmony, of beauty, of persuasion. If there must be denunciation, let it be strong, for it is of the hateful; but preaching mainly is of the beautiful and the lovely, and should therefore be pleasing.

The *dramatic* is often in place, strong and pleasing and striking; the *poetic* is often in place, the beautiful thought in beautiful form. The Prophets, the great preachers of the Old Testament, abounded in poetic and dramatic style, thus moving the hearts of their hearers. The style is not an end in itself, but a means to the end of reaching the people.

There are four ways of cultivating the oratorical style.

1. The practise of thinking clearly, strongly, and beautifully. The substance will form a garb suitable for itself. A confused and involved style generally comes from confused and involved thinking; the reverse is equally true.

2. Careful and constant translation of the classics. This seems to have been a favorite method of the great secular orators. Cicero translated Greek every day. Many English orators have pursued the practise—Brougham, Canning, Curran, Chatham, Pitt, Fox, Palmerston, and Gladstone. Rufus Choate, the "Master of

Juries," translated Latin or Greek every day. The eloquent Senator Hoar recommends this as the most important thing for a public speaker. The great classics express thought with precision and beauty. To grasp their thought and then express it as accurately and beautifully in our English, gives command of the riches of our language and of the forms of its construction.

3. Reading the best books, especially those of public address, often reading aloud. One becomes familiar with the sound of words and their groupings by the great masters of speech. It is frequently the case, however, that the great sermons and orations found in books are not as they were spoken, but as they were afterward polished by their authors for publication; still, the polish has not entirely spoiled them.

The best book to read aloud for this purpose is probably Shakespeare. His plays were written by the great master of our noble English tongue to be spoken on the stage, and one can not read it well without speaking it. Our ordinary conversation also should be clear, strong, and pleasing, and so serve as a constant cultivation of the style of public address.

4. Imagining the presence of an audience as we write, and speaking the sentence aloud as in their presence before we write it. This leads to constructing sentences easily understood as heard rather than as read.

There are three methods of preparing a sermon which affect its delivery:

1. Writing it in full, and reading it from the *manuscript.*

2. Writing it in full, and speaking it from *memory.*

3 Thinking the sermon out without much writing,

and speaking it with words chosen at the time of speaking—that is, *extempore.*

These frequently overlap. The preacher from manuscript may have much in his memory. The extemporaneous preacher may have many passages memorized.

The individuality of the preacher will prevail in the choice of these methods. While they are open to us all, we are to decide which is the best for each one. Each method has numbered among its followers many excellent preachers. Still, among the three there is certainly one which may be said to be generally the best; each of the others may be exceptionally the best for peculiar minds.

The extemporaneous—that is, a well-prepared oration or sermon delivered in words chosen at the time of speaking—has, without doubt, been the most widely used and the most effective. The great Greek and Roman orators spoke generally in this way; so also the great English, French, and American orators in the Senate and at the bar and in political mass meetings. The great orations of Moses and the Prophets in the Old Testament, and of our Lord and His Apostles in the New Testament, were given in this form at length; in the Bible we have simply the outline sketches of them.

The preaching in the early Church was generally of this kind; the early triumphs of Christianity were largely its effects. The preaching of the missionaries of the Cross in heathen lands to-day is generally of this kind. The preaching of evangelists in Christian lands is generally of this kind, certainly so with the most effective exhorters. It has been the kind of preaching that has prevailed generally in times of revivals.

Written sermons read to the people came in general use in England in the time of Henry VIII., and have prevailed since in the Episcopal Church. But in other lands the preaching of the leaders of the Protestant Reformation was generally extemporaneous, and in England, too, with the above exception; and that prevailing in the larger number of Protestant churches today the wide world over is the same kind. In choosing which method we shall pursue, this splendid history commends the extemporaneous to us.

In making this choice, we should also bear in mind that the object of preaching is to reach through the understanding, the feelings, and the conscience to the will, constraining it to decide for Christ and his service. Which sermon, the extemporaneous or written, is best adapted for this purpose?

The style of preaching must be oratorical, the style of public address, rather than literary. Which method is the best to secure this style?

There are dangers connected with each method.

The one choosing to *write* his sermons should guard against the three dangers connected with that method:

1. *Dangers connected with writing itself.* The saying, "Writing makes an accurate man," is deceptive; it is not the amount of writing, but the kind, that develops accuracy. A great amount of writing tends to make one hasty, superficial, and slovenly both in thought and in expression. On the other hand, to write slowly and carefully takes a great deal of time; so also to write rapidly, and follow with careful correction. If the amount must be two sermons a week, it becomes difficult to secure the requisite time; yet it is only this kind of

writing that makes one accurate in thought and expression.

2. Dangers connected with our time. There must be a great deal of time given to reading and thinking if we are to have anything worth saying in our sermons. There must be a great deal of time given to pastoral work if we are to follow up the sermons effectively. There must be vigor in the act of preaching, and Saturday should be a day of rest, that we may have fresh strength for the pulpit, and certainly writing should not be continued into Saturday night.

Besides, the act of writing should never be allowed to be the time limit of our thinking. If we think only as fast as we write we will not be able to go very far into the subjects of two sermons each week.

3. Dangers connected with preaching written sermons. One danger arises from a wrong estimate of the nature of a sermon. A preacher is apt to think his sermon finished when he drops his pen, when in reality it is not yet fairly begun. To rely upon having a written sermon to escape nerve strain in the pulpit is to lose all possibility of ever becoming a preacher. One must be so familiar with his sermon that he can preach it; to fail in this is to fail in everything. One must be so absorbed by his sermon that he can not help preaching it. To have to keep the eyes upon the written page, to blunder over it and get lost whenever one ventures to become earnest in speech, to be content listlessly to read a sermon, is an offense to God and man. One of the evidences of the divine institution of the Christian church is that it has been able to continue its existence under the burden of so much of this kind of so-called preaching.

These three dangers may be guarded against by a constant and determined will.

There is one danger that seems incident to the method itself. The written sermon is a fixed thing. The following situation will often occur: The plan has been formed early in the preparation, it has been carefully worked out, but now in the closing hours, the mind being filled with the subject and intense in its action, an entirely new plan or mode of treatment arises, and it is so much better than the one used that the written sermon ready for the pulpit seems dull and lifeless.

One may attempt to change a part of the treatment by inserting extemporaneous passages, but this is rarely successful, the two methods being so different in mental action; it is a kind of back draft liable to cause more smoke than flame; but there seems no possibility of changing the whole plan of the sermon.

The old and poor sermon must be preached as it is, and the new and good one on the same theme should be saved for some distant time.

The preacher choosing to preach *extemporaneously* needs to guard against the two dangers of that method.

1. The danger of insufficient preparation. The saying, "Speaking makes a ready man," may deceive one to his destruction. A flow of words can never compensate for a stagnation of thought. The readiness must be of thinking and feeling as well as of speaking. The gift of utterance should be relied upon only when one makes earnest endeavor to have something worth uttering. But "words, words, words," and only words, flow from the pen sometimes as well as from the tongue,

and good preaching, whatever the method, does not arise from mental and spiritual laziness.

2. The danger of inelegant speech. It is not enough to have something to say worth saying; it must be said forcefully and elegantly. Improper words, careless construction of sentences, incomplete expression of thought or feeling, and embarrassed hesitancy or repetition must be avoided. But here, also, the danger of these inelegancies is not confined to extemporaneous speaking. One must pay the price of a good style by constant, careful work. The exercises already recommended, and others that may be adopted, must be diligently pursued. Having a good diction, and a clear, strong, and pleasing style, acquired and maintained by diligent exercise, the use of that style in its finest degree will come extemporaneously to the speaker who is devoting all his power to stirring his people to lofty thought and noble endeavor.

There are certain great advantages of extemporaneous preaching, if we have the right idea of its nature and adhere closely to it in practise. Extemporaneous preaching requires carefully prepared thought and elaborate treatment, but leaves the incidental changes of treatment, the introduction of new thoughts, and the choice of language to the suggestion of the time of speaking. The advantages of it are the great opportunities it gives to an earnest man. These are at least three.

1. The opportunity for more thorough preparation. The preacher is saved the time and labor of penmanship. He cultivates the habit of thinking more rapidly than he can write. He has more time for general and special

study, for reading and meditation. He can carry the preparation of his sermons with him in his walks and talks, in his recreation and general work; he has more time for pastoral work, and can make it tributary to the sermons. He may form the general plan of the sermon early in the week, may take notes of his thoughts as they arise under the proper heads, may make all desired changes in arrangement, and introduce new thoughts up until the moment of entering the pulpit. He should, I think, take Saturday for a rest day, and not think about his sermons on that day. On Sunday morning he should spend an hour or two in his study, giving his entire mind to the review of what he intends to do in the pulpit. The whole service, especially the sermon, should, as far as possible, absorb his attention. Even his selection of Scripture readings for the pulpit, and of hymns, the general preparation for public prayers, etc., should have been made before Friday night. He should excite himself mentally and spiritually.

2. The opportunity for thought and feeling in the act of speaking. With all the freshness and strength from Saturday's rest, with all the consciousness of abundant material well arranged, with all the solemn earnestness of the hour of public worship, he now stands before the people to advocate the claim of God upon them. His mind will be filled with the subject, quickly responsive to the interest of the people, and excited to its brightest thoughts; his memory will have at hand its rich treasures; his imagination will see the finest scenes; his emotions will glow with fervor; the prepared thought and appeals will be tingling with intense life, and the new thoughts and feelings will fall into their proper

places; and the living sermon, charged with the life of the preacher, will make its impress upon the lives of the people.

Then, too, his reliance upon the presence and power of the Holy Ghost should be continuous through all the preparation, and should culminate in the pulpit. The true preacher feels that he is a messenger of God, and that the Savior is with him; and he should be most keenly conscious of and responsive to the Divine help in the act of preaching.

3. The opportunity for natural speaking. The preacher having a written sermon, if he does not recite it from memory, is apt to speak artificially, because of being confined by the sermon. The reading with the eye and the speaking with the voice are separate actions of the mind, and conflict somewhat with natural speech. One has at times to take the eye from the audience and place it upon the paper; he bends down the head a little, thereby compressing the throat; he is compelled to stand behind the desk and speak over it; there is apt to be an awkwardness of movement and a strained tone of voice, resulting in what is called the pulpit manner and the pulpit tone. The one who speaks extemporaneously may stand out on the platform in contact with the audience, may keep his eyes upon the people, may speak with head erect, giving the organs of speech free play, and will be apt to use the tones of voice which naturally express his thoughts and feelings; he may, at any rate, give himself entirely to the one act of speaking.

The two methods, written and extemporaneous, are so radically different, both in preparation and in speaking, that it is a rare case for a preacher to become a master

of both. It is generally unwise to try to have both kinds, one for preaching in the morning, the other for evening, or to combine the two methods in one sermon, or to think of pursuing one for a few years and then trying the other.

I advise the extemporaneous method. Choose it at once, pursue it exclusively, and determine to be a master of it. At any rate, choose the one kind or the other, and then stick to it and make the most of it. In order that students may know their powers and choose wisely, we have in our course the exercise of extemporaneous preaching. Each student has a text assigned to him one week before preaching, is confined to the use of not more than two hundred written words in preparation, and is required to have no notes in use in the act of preaching.

The art of natural speaking seems a contradiction of words, until we reflect that our natural powers generally require training to reach their best quality. It is so with walking, talking, thinking, feeling, and it is so with speaking. No one is thoroughly trained in any power until he forgets the process of training and uses the power spontaneously; if one thinks about his walking he is apt to walk awkwardly, or, rather, artificially. Artificiality in speaking does not come from too much training, but from too little; one must be cultured in speaking, as in walking, until he can speak spontaneously, without the thinking of the process; he has then the art of speaking naturally. Whatever an orator's natural endowment, he can excel only as he cultivates his gift, and those who have lesser gifts have the more need of cultivation. It is with this as with all God's gifts: we are

not to wrap it in a napkin and let it lie idle; we are to make the best use of it for its increase for His service. Each one should take the utmost pains to cultivate his natural powers of speaking to their highest efficiency; he should begin as early in life as possible, and should train himself so constantly and persistently that at length he has them fully at his command; and he should maintain this mastery of himself by all needed exercise throughout his preaching life.

There are four departments of this training requiring his constant attention.

1. Articulation. This requires only the quantity and quality of voice absolutely needed to make the words easily heard and distinguished by the whole audience. It is a good plan to speak to those in the last pew. The preacher with a message from God must speak loudly and clearly enough to be easily understood by all. This is the first requisite. His pronunciation of words should be correct according to the best popular standards, avoiding the fastidious and peculiar. He should cultivate a distinct and pleasing articulation. Never strain the voice by attempting to fill spaces too large for you. In such case speak as loudly and distinctly as you can do easily, try to expel the voice against the lower front teeth, but never shout or scream. Avoid the falsetto, and speak directly to the farthest auditor you can reach.

2. The tone of voice. This is all the remaining power of the voice after complete articulation is secured, all the music and charm that can be added to distinct enunciation. There are two general tones; these are distinguished as the *conversational* tone and the *oratorical* tone. The conversational tone should be the basis of preaching.

The perfection of public speaking is talking to people earnestly. The tone prevailing should be that of earnest and serious conversation with a number of people in a large room; you speak naturally, as one who expects to be fully understood. In this there is much opportunity for the ordinary swing and rhythm of oratory, for the play of fancy and the touch of feeling. Having this basis of conversational tone, if you become enraptured with your subject and soar into the oratorical tone you have something to soar from, and the flight being over, you have something to come back to. You have had your vision, and have given it to others; and now you again talk to them earnestly, as in conversation.

Tones of voice are also to be distinguished according to the **psychological character** of the speech. There are three things to be expressed in speaking—thought, feeling, and will—and there are tones of voice appropriate to each.

(*a*) *The intellectual tone* is used for the clear statement of truth; we use it instinctively as Paul must have used it in saying, "God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands."

(*b*) *The emotional tone* is that appropriate to feeling; we can hardly use David's words in any other tone: "O my son Absalom! my son, my son Absalom! would God I had died for thee! O Absalom, my son, my son!"

(*c*) *The will tone* expresses determination. We instinctively use it as we say with Joshua: "But as for me and my house, we will serve the Lord." To mix these tones, or to try to exchange them, as in the instances cited, mars expression and offends taste. To use them natu-

rally will guard against monotony and give a pleasing variety to speech, provided in the speech are these three elements: thought, feeling, and will.

Monotony of speech frequently arises from monotony of ideas. When there is a rich variety of ideas, natural speech will express them in the appropriate variety of tones.

3. Posture. The dress of the preacher should never be peculiar, should not draw attention to itself, nor in any way hamper him; generally the clerical garb, the scholar's gown, and all jewelry should be avoided. The speaker should not be partly hidden; he should stand fully seen by the audience; if his position is by the side of the desk, he should be far enough away to avoid touching it or leaning upon it. Generally he should stand still or nearly so, not move from side to side; while he is trying to secure one part of the audience, he may lose the side he leaves, and this shifting indicates lack of control of himself. There is a language in the position of the body, and if one has such mastery of it as to be unconscious of himself, and has ideas swaying him, the posture, with its slight, unconscious changes, will clearly convey his message to the people. The head should be held erect and firm; shaking the head indicates weakness rather than strength. The eyes should look not at the ceiling or the gallery, but at the people; not at a particular person, but generally to those farthest away, for you want your words to reach them—then those near by will hear. The eyes should rest upon those to whom you are speaking, and occasionally look at those near by.

4. Gesture. All the action of the body beyond pos-

ture is gesture, particularly the movement of the arms and hands. A preacher should have such complete control of hands and arms that they spontaneously express his thoughts and feelings. Fewness of gestures frequently indicates fewness and weakness of ideas. Pacing from side to side of the platform and a multiplicity of gestures indicate an excitement too great for the speaker; he is mastered by it rather than the master of it, and so he fails to master his audience.

But there should be such a variety and strength of ideas that they use the arms and hands to express themselves just as they use the tones of voice—naturally and spontaneously. We are not to make gestures for the sake of making them, but in order to express our thoughts and feelings.

The training in these four departments of speaking should be both general and special.

1. The general training consists in a few minutes spent each morning in deep breathing, in vocal and in light gymnastic exercises, and whenever during the day it may be convenient and desirable. By such exercises the general health will be promoted, and the grace and power of utterance and movement in speaking secured. A sponge bath of cold water upon rising is an excellent nerve tonic if your system is strong enough to react under a rubbing; you will be then wide enough awake to take these exercises with delight.

2. The special training consists in speaking carefully before an imaginary or real audience as frequently as possible. If you can secure a judicious friend to point out your defects and your virtues it will be a help; but you are to exercise your best taste and judgment in

finding these out for yourself, and you must develop yourself patiently and thoroughly. He who is intent upon mastering this last and, in some respects, most important part of preaching, must practise speaking to make the most of voice and gesture. The art of natural speaking does not come of itself. It is a great pity that there are students who go through college and seminary, and in all their training neglect this, either from lack of interest or the mistaken idea that the voice must be left to itself. The voice needs culture as much as the brain and the heart. It is a terrible waste of culture to be able to prepare a good sermon, and then fail in the last and most vital act—preaching it. Speak aloud in your room, and in the chapel, and in your walks in the country; train your voice by suitable exercises; do not be afraid to be heard but rather to be silent. The theological seminary is a school of preaching, a school of oratory. Vocal culture should not heedlessly disturb the quiet hour of study, but the public opinion of the students should demand that the quiet of study should not smother the training of the voice.

The preaching a sermon is the truth incarnate in a man using the whole man to express itself fully and forcefully.

The message God sends by you to your people He does not send by a letter, but by a man. It should take possession of your brain, your heart, your will; it should flash through your eye, vibrate in the tones of your voice, and speak through every movement of your body; the whole man should be given up to the message. You should see the truth clearly, recognize and give yourself up fully to the object of the truth, put yourself entirely

under the spirit of the truth. Every particle of your ability should be given up to it, or, rather, to Him, the Holy Spirit of truth, and then God speaks through you. If you are aglow with the love of Christ and the love of souls, if you have cultivated all your powers to their highest efficiency for His sake, and given them up without the slightest reserve to His service, you may then rely with utmost confidence upon His using you for His glory; you may trust absolutely that he will give you the unction of the Holy Spirit, the baptism of fire, the power from on high.

This is true pulpit magnetism; it commands a hearing for the Gospel message, it awakens attention, it kindles sympathy, it is the fire in the pulpit that kindles fire in the pew, it is the heart in the preacher's voice that sends his voice to the hearts of the people.

CHAPTER II

LITURGICS

Liturgics is that branch of Practical Theology which treats of the *nature, spirit,* and *conduct* of the public worship of God.

The word comes from the Greek, a combination of *laos* (people) and *ergon* (work). In Greek usage it meant work by and for the people, as of the wealthy in giving amusement and help to the masses. In New Testament usage it refers to the work of the people as directed to God; even where it refers to the ministering of some people to others, as of the saints at Corinth to the poor saints at Jerusalem, it is indirectly to God. In popular usage it refers to the use of a formal ritual in the worship of God. In scientific usage it covers the whole subject of the public worship of God. It has these characterists of a science: It gathers all the facts of this public worship of God in the history of the past and in present exercise in the whole earth; it sees what is common to all these facts; and it draws careful conclusions as to the substance and form of worship.

There are at least *four elements* in all worship:

1. Man is a religious being, having the power to think of a Being above him greater and better than he, and to desire to come into proper relations with Him.

2. Man possesses qualities of character which he approves in himself and admires in others, and of which he forms an ideal of perfection.

3. These qualities are not abstract, they are only to be found in persons. When such qualities in ideal perfection are attributed to a superior being, the admiration awakened by them becomes adoration of that person. Worship is the adoration of God. These elements are found in all worship: fetish worship of savages, the idolatry of semi-civilized superstition, and Christian worship. Our German ancestors admired warlike qualities of character, attributed these in highest degree to their gods, and then adored these gods. The Christian worship differs from heathen worship in that, while their gods are imaginations of their own, our God is the true and living God, who has revealed Himself in nature and the Scriptures as having perfections worthy of adoration.

4. This adoration takes place in the most sensitive and secluded moments of the soul. Worship is generally exercised in times and places when the soul is keenly centered in it. All that conflicts or detracts is carefully excluded from this sensitive moment of the soul. As distinguished from secular moments, it is a sacred time, devoted to the Being worshiped. The soul has its quiet hour when it is alone with God in the closet, the door being shut, or the soul meets with kindred souls on a sacred day in a sacred place. Public worship is incited and encouraged by fellowship, and may grow into a solemn enthusiasm when a multitude gathered for a holy purpose in a hallowed place is stirred by the contagion of deep feeling. Sacred times and places are thus distinguished from the profane (*pro* = before, *fanum* = the Temple); the word itself indicates the ground or street in front of the Temple, which is trampled by men intent

on worldly thoughts and employments, while the worshipers are within the sacred place, in its guarded seclusion, its holy stillness and calm, with all else shut out—the worshipers alone with their God.

The importance of worship may be considered in three directions:

1. Its influence upon the worshipers. It must confirm the character it expresses, and greatly foster its further development. Adoration of the Supreme Being includes admiration of the qualities of character shining in Him. The sincerest admiration is close imitation, so such qualities are confirmed and developed in the adoring soul. This development of character is wrought inevitably by a law of our nature; it may be increased also by the intelligent purpose of one who knows that the best way to please God is to grow like Him. Public worship adds the contagion of kindred feelings, and the stimulus of common hopes, purposes, and efforts.

2. Its influence upon the nation. As worship prevails in a community and nation, as the number of worshipers and the sincerity of their worship prevail, in that degree will the whole nation grow in the qualities of character possessed by the god worshiped. This is always seen in the history of mankind. Worship has ever been a large element in the growth of the national and race character. Our German ancestors became more warlike by worshiping warlike gods. The proportion in which a community or nation worships God has a large influence upon the character and welfare of the nation. He who touches the worship of a people touches an element of large influence in their welfare. The growth of the United States in a worthy national character will be efficiently

fostered by the prevailing worship of the true God. Each community is elevated, refined, and ennobled in growing degree as the worship of the true God prevails.

3. It honors God. The highest honor man can give to God is to grow like Him in qualities of character.

The longing of a father's heart is for the recognition of his child and for the child's responsive love. The Infinite Father has this longing in highest degree, and it can be satisfied only by the worship of His children.

The true worship of God is such a sincere and strong adoration of Him that the soul grows like Him in moral qualities, and becomes strong to govern the whole man.

Our old English word "worship" brings out this idea strongly and beautifully; it is composed of the two Anglo-Saxon words *weorth* (worth) and *scipe* (ship, from *sceapan*, to shape); together they mean that worship is the whole man brought into a shape worthy of God. Two highly important truths are embraced in this statement. The first is that the spirit is to possess moral likeness to God, and the second is that this spirit, possessing moral likeness to God, is to be in the ascendency, in full and constant command of the whole man. The man is not to be ruled by his animal nature, nor by his intellectual nature, nor even by his social and domestic nature, but by his spiritual nature; and this enthroned spiritual nature is to shine in the likeness of God. So the whole man worships—that is, he is brought into a shape worthy of God. The stated times and formal acts of worship should therefore express and foster this constant attitude of the whole man to God. The whole service of worship should be designed and conducted to express and promote this attitude. He who conducts the public worship of

God should hold this ideal before himself, and he should also present this ideal constantly to the worshipers, and should seek to lead all men to this kind of worship.

In the acts of worship the soul is not independent of the body; while it rules the body it is also largely influenced by it. When the posture of the body is expressive of worship, it thereby fosters the worship of the soul. This is true of the individual in the closet; it is especially true of the kindred worshipers in the church, and it has a general influence upon those witnessing the act of worship. The reverential posture of the body not only expresses but fosters the adoration of the soul. There are two limitations of our nature in this respect: Acts of worship can not be long continued—the strain upon the spiritual nature is too great to be prolonged; and the soul can not long worship without bodily acts—"praying without ceasing" requires the bended knee and bowed head at stated times.

In private worship the soul is alone with God, and, whatever be the posture of body and the acts and words used in this worship, others are not affected by them; but in public worship the agreement of a number of worshipers is essential, and the acts and words of worship should not disturb but foster this agreement.

Public worship arises from the needs of man. Besides the private blessings each one receives, there are many public blessings; besides the private life each one lives, the grandeur and loneliness of personality, there are many social relations and public duties which are God given; and private worship, however important and delightful, needs to be supplemented by public worship. He who abstains from the public worship of God neglects

a large duty and privilege both to God and man. Public worship is also sanctioned by the general teaching of the Scriptures, by some special directions (*e.g.*, Heb. x:25), by many instances of such worship both in the Old and New Testaments, and by the example of our Lord Jesus Christ, who was not content with private worship, but was in the habit of worshiping His Father on the Holy Day in both Synagog and Temple in public, with His worshiping people.

The sole being who is the object of Christian worship is the one and only God revealed in the Lord Jesus Christ, and He is to be approached through Christ alone and by the Holy Spirit.

We can find no sanction in the Scriptures for the inferior worship of the Virgin Mary and of the Saints, as practised by the Romish Church.

We can find no ritual prescribed in the Scriptures; the form of worship arises from the spirit of the worshipers.

There are four qualities to be fostered in whatever form of worship is adopted:

1. It should be intelligent. The acts and words used should be easily understood by the worshiping people. The people are to worship with the understanding—expressing what they believe and feel rather than accepting a service performed in their behalf by others.

2. It should be expressive. The people are to express their feelings to God. Whatever impression is made upon witnesses must come from this expression of feeling to God.

3. It should be spiritual. Rites and ceremonies are of value only as they express and cultivate spirituality.

4. It should be simple. The elaboration of ritual which draws attention to its own magnificence is to be discarded.

There are three principal theories concerning the leadership of public worship:

1. Quakerism provides *no order of leaders*, but relies upon some one on each occasion being specially moved by the spirit of God to lead the worship.

2. Romanism provides *an order of priests*, who offer the sacrifice of Christ anew in rites and ceremonies inspiring awe

3. Protestantism provides *an order of ministers*, trained and set apart to lead the public worship; these have no priestly powers, but are simply teachers and leaders of the people.

The component parts of the Public Worship of God on His day and in His House are generally (1) Prayer, (2) Praise, (3) Reading the Scriptures, (4) Offerings for the Lord's Cause, (5) Preaching, and at stated times (6) Administering the Sacraments of Baptism and the Lord's Supper.

I. Prayer

Two practises prevail in the Church Universal in regard to Public Prayer.

(*a*) Prescribed forms are used in the Roman Catholic and in the Episcopal churches. Here Church authority constructs with great care, gathering also from its long history, the best forms, and imposes their use upon all occasions.

The Roman Church has these forms in the Latin language. By the use of this language, set apart and thus made sacred for worship, she claims that she

awakens reverence and shows her antiquity—her unity and her unchangeableness—but it is evident she can not promote intelligence in worship by the use of a language unknown to many worshipers.

The Episcopal Church uses prescribed forms in the language of the people worshiping.

(*b*) Freedom in form, when the minister forms the prayer for each occasion.

The Reformed Church in America has forms for use in the general service, but gives the liberty to use them or not as seems expedient. She commits praying, as preaching, to the taste and skill of a consecrated, trained, and educated ministry. In the administration of the Sacraments, however, she commands that the prescribed forms of prayer shall be used, as also the devotional setting forth of the doctrines in our liturgical forms.

There are some manifest advantages in having freedom from prescribed forms in prayer.

1. Opportunity is given to conform to the changing needs and experiences of the people.

2. Opportunity is also given for the development of the spirit and gift of prayer in both pastor and people. Fervor of spirit may so clothe itself in appropriate form that an advance is made toward perfection, toward the ideal of prayer.

The minister's relation to public prayer is that of a leader. He does not pray for the people as an intercessor, but voices forth their united prayers; he leads the people of God in their prayers. He should express the feelings and desires which the people should have toward God in a way to honor Him and to cultivate their spiritual aspirations. There are two requisites for

such leadership. He must have (1) the grace of prayer, the outgoing of a renewed heart, and the (2) gift of prayer, the ability to discern and express the needs of the people; and he should cultivate both grace and gift constantly. He should use choice language, suitable to the worship of God and easily understood by the people, that they may intelligently unite in the prayer. He should have such a knowledge of and sympathy with human hearts, under the influence of the Holy Spirit, that he expresses suitably those feelings and desires in which all should agree.

The pastor should have such a view of the importance and solemnity of this part of worship as shall lead him to make the most careful preparation for it, in the selection and arrangement of material, and in the manner of its presentation to God. As carefully as he prepares for his sermon, the address to the people in the name of God, so carefully should he prepare for prayer, the address to God, in the name of the people. The expression in both cases may be fully written out or left to the impulse of the moment.

The importance of public prayer is seen:

1. In that it honors God, being a public acknowledgment of Him as the source of all good.

2. In that it obtains blessings from Him by the believing use of His own appointed means.

3. In that it cultivates in the people the spirit and practise of private prayer. Man is the only being on earth capable of praying. Prayer is the exercise of the supreme faculty of our nature, that of having fellowship with God. This power should be in constant exercise; it should ceaselessly resist the down-pull of our lower

nature; it should be regarded as our highest duty and privilege to pray earnestly; but because the power of it is so lofty the exercise of it is difficult and sometimes neglected, and, therefore, God's people need for their private devotions the stimulus and help of frequent fellowship in prayer.

The principal prayers in the usual service of public worship in the Reformed churches are four:

1. The Invocation. In this short prayer the people adore God and crave His presence and His direction in their worship. It usually closes with the Lord's Prayer, in which the people unite in voice, and it is followed immediately, while the people remain standing, with the *Salutation.*

2. The Prayer upon Making the Offering. This is now being introduced, and in it the people dedicate their offering to God, and ask Him to receive it and bless its use, and cause the giving spirit to grow in their hearts and lives.

3. The General, or Long, Prayer. In this the people present their common experiences and needs to God.

4. The Closing Prayer. This may be immediately after the sermon, or after the closing hymn; in this last case it is followed by the *Benediction.* In the former case the hymn follows the prayer, and the Benediction follows the hymn and closes the service. In the closing prayer the people crave God's blessing upon his preached Word, and that it may rest upon them as they leave His house.

1, 2, and 4 should be short and specific—a few sentences upon the one subject of the prayer. The General Prayer demands special consideration.

The Salutation and Benediction are regarded by many as intercessory prayers of the pastor for the people, but we regard them as the blessing of God pronounced by His authorized minister upon His believing people. This demands that both should be in the exact words of Scripture—it is difficult and out of place to try to improve upon God's words of blessing.

Choice may be made from the varied Salutations and Benedictions found in the Scripture for various occasions, but the general use should be largely confined to the Salutation in Rom. i:7, and the Benediction in II. Cor. xiii:14, these being very full and most generally adopted by the whole Church. They are suitable only to the public worship of God. The Benediction should not be given to dismiss a public meeting of a secular character, but a prayer suitable to the occasion should be made.

The principal parts of the General, or Long, Prayer should be (1) Adoration, (2) Thanksgiving, (3) Confession, (4) Petition, and (5) Conclusion.

1. **Adoration.** This embraces the address to God, which should be by the names, titles, attributes, and descriptions He has given of Himself in the Scriptures. The mind of the pastor should be stored with these. Then follows the expression of the feelings properly awakened by the greatness, character, and works of God; the faith and affection of the people are confirmed and fostered by this contemplation of God. This part of the prayer should be short and of great variety, but its spirit should pervade the whole prayer.

2. **Thanksgiving** generally and naturally follows, tho at times **Confession** may take its place. There should

be a prominent place for Thanksgiving in every General Prayer, for the spirit of gladness should be present in all worship, and God's people should always be thankful that they are God's. Thanking and thinking are near akin, and we should so think of God's many gifts of providence and grace that we acknowledge Him as the giver with grateful hearts. There should be such a suggestive selection of topics as to secure to this portion of the prayer great variety from week to week.

3. **Confession** should also have a place in every General Prayer. The sentimentalist may say that we should not mention our sins so frequently to God; that an earthly father does not desire this from his child; that it is morbid, and not a high ideal of child character. But in prayer, as in everything, it is of first importance to be true. To speak to God as if we were without sin would be false to our real condition. So Christ teaches us to pray for daily forgiveness. On the other hand, we must not say too hard things about ourselves; we must be true in this direction also.

We are not to confess that we are dead in sin, that there is no good in us. We confess that we were dead, but we thankfully acknowledge that the grace of God has brought us into new life, so we are His worshiping people. Much sinfulness remains in us against our will —we confess this with contrition. We fall far short of perfect Christlikeness, we confess this with aspirations. We also make mention of our sins of omission and commission as aggravated by the constant grace of God.

4. **Petition** should be the larger portion of every General Prayer, and should generally be (1) for the individ-

ual church, and (2) for the universal Church, the Kingdom of God, and (3) for the world.

1. *Petition for the individual church* should embrace as its object both material and spiritual blessings for all the members: daily bread, daily forgiveness, daily deliverance from evil—that is, all the gifts and graces needed to make the church effective for good in the community and the world. Special prayers should be made for the sick and the afflicted.

2. *In praying for the Church Universal and for the Kingdom of Christ*, the individual church is still praying for herself, since she is a part of these. She prays that the universal Church shall grow in Christlikeness and shall preach Christ's Gospel in the whole earth, thus advancing His Kingdom in the world. She prays for the nation in which she dwells and for its rulers, that the Kingdom may flourish here, and for all kindreds and peoples and nations, that the Kingdom may be established and flourish everywhere. The church should always remember in her prayers her missionaries and those of the Church Universal, and every agency used for establishing the Kingdom of God. She should also frequently pray for her baptized members, that they may become full members in Christ.

3. *The church should always pray for the world* that does not pray for itself; this is the church's intercessory prayer. She intercedes for the unconverted within her congregation, that they may become the full and avowed followers of Christ and worshipers of God through Him. She intercedes for the neglecters of God in Christian lands who never gather for His public worship in the church; and for the heathen.

She prays for material and spiritual blessings for all men—not merely and vaguely that "God will bless," but with special desires for special blessings. The spirit of the petition should be earnest and importunate. We may plead with God, plead His covenant, His promises, the Savior's name. God encourages His people to urge their desires in true faith.

5. **The conclusion** should be in keeping with the whole prayer, leaving the impression of the majesty and holiness of God upon the minds and hearts of the people. It should end in the name of Christ, or rarely with a Scriptural doxology. The *Amen* should be distinctly pronounced and without haste, but should not be intoned, as the whole prayer is spoken, not sung.

The style and manner of Public Prayer should be reverential. Terms of familiarity and endearment should be avoided, since we are addressing the Infinite and Holy God. Simple and chaste language should be used, easily understood by the ignorant and distressed, and also proper to use before the throne of the Most High. The tone of voice should be easily heard by all, from the first word of the prayer to the last, and should be earnest but never loud nor boisterous, since God is near by and loves to hear His people pray. The posture should be reverent; usually the minister should stand with clasped hands, without gesture, and the people should listen with bowed heads.

A reverent spirit and good taste will avoid such faults as the reiteration in prayer of the name of God, the preaching to the people, the use of personalities and compliments, and reference to private or domestic affairs. The minister should also guard against making the

prayer too short, so as to be slighting, or too long, so as to be wearisome. It should generally be about ten minutes long.

The preparation for Public Prayer should be both general and special. The minister should be familiar with the prayers in the Scriptures, with the collects of prayer in the liturgies of the churches, and with the prayers of many richly gifted ministers as found in books or heard in the churches; thus learning from the prayers of others, he should carefully construct prayers of his own.

His special preparation should embrace the realization of the special needs of his congregation; he should know his people intimately, and should try to sympathize with them, to feel as Christ would feel with and for them.

II. Praise

There are three important elements of Public Praise: (*1*) *Lyric Poetry*, (*2*) *Music of Voice, and* (*3*) *Music of Instruments.*

1. **Lyric Poetry.** Epic poetry describes action. Dramatic poetry presents the actors. Lyric poetry voices the reality, the truth back of all action. Lyric poetry is musical thought and feeling, the deep harmonies of nature's many voices caught by the sensitive soul of the poet and voiced by him for kindred souls. Soaring, it leaves the other kinds of poetry far below, and, looking out upon the face of nature and up into the face of God, it sings. Poetry that can be sung is the poetry of the soul; it expresses and awakens the deepest and finest feelings, and directs them in the worship of God. It has vast power over the minds and

hearts of mankind. There is much force in the saying: "Let me make the songs of a people and I care not who makes their laws." One can hardly estimate the influence of poetry upon the average church assembly. The minister should value aright this important element in worship. He should pay much attention to the study and selection of hymns, he should have his feelings deeply stirred by them, and he should read them with full expression of feeling. The reading of hymns is an important part of the minister's leading of worship; he is the interpreter of the hymns to many of the congregation, and the singing of the hymns will largely depend upon the feeling his interpretation awakens in their hearts.

2. **Music of Voice.** The tones of voice in singing are those that express and awaken sentiment rather than thought. The thought of the hymn is expressed by the voice with feeling, and it awakens responsive feeling. People generally, if they have the feeling, can use the tones of voice expressive of feeling—they can sing their feelings.

There has been a vast amount of song brought into the world by Christianity; it has awakened the feelings that voice themselves in song, and Christian assemblies are singing assemblies. Richly gifted and cultured voices, if stirred by Christian feeling, can express such feeling in a way to awaken it powerfully in listening souls. As with poetry, so with this rendering of it. One can hardly estimate the power of song both to express and stir the feelings.

3. **Music of Instruments.** The music of instruments also awakens and expresses sentiment rather than

thought. There is a language of music; it conveys ideas or thoughts, but these are so charged with feeling and so awakening of feeling that the thought exists in order to feel.

In the ancient Temple on Zion there was much music in the worship of God: the lyric poetry of the Psalms; a great choir, well trained, and leading at times the great congregation; and a vast orchestra, made up of skilled players of all the instruments of music then known. Above and beyond all the praise of the earth shall be the praise in heaven, and it shall contain these three elements: (1) "The songs of Moses and the Lamb. (2) The voice of harpers (3) harping with their harps."

As with poetry and song, so here one can hardly estimate the power of instrumental music. An army is tired out on the march or wavering on the line of battle; the band plays stirring martial music, and it is a new army, not tired or wavering, but full of courage and power.

The church organ is the king of instruments. David's orchestra had a hundred or more pipes, but our organ may have a thousand pipes to his hundred. The tones of the organ are peculiarly expressive of the feelings engaged in worship, and awaken and cultivate such feelings. When a skilled player filled with religious feeling renders upon this wonderful instrument music expressive of religious feeling, one can not estimate its power on a worshiping assembly.

The combination of these three elements—poetry, song, and instrumental music—makes the Public Praise a great tribute to God and a vast power over mankind.

The importance of Public Praise lies in three directions:

1. It expresses and cultivates religious sentiment. While there are many ways of doing this, nothing can take the place of Public Praise.

2. It impresses the community and the world with the joyous and praiseful spirit of religion. Religion is not sad and gloomy; it sings too much to allow such an impression to prevail. A due consideration of the history and practise of Christian praise gives some idea of the amount of joy Christianity has brought to the earth.

3. It honors God. God as revealed in Christ is not to be hated, dreaded, and feared, but loved, joyed in, and praised. The worshiping people rejoice in and praise God; they do not wail, they sing.

Public Praise is addressed to God. God loves music. He is the Great Musician. He made all musical sounds: the songs of winds, of streams, of ocean, of birds. He gave the human voice the power of song, and to man the power to devise instruments; and He gave to some men genius to compose music. In worship man gathers up all this musical power, or represents it, and offers it all to God.

The praise should undoubtedly be the *best* we can possibly give. It is addressed to God; this should be ever kept in mind. It is the religious kind of poetry, song, and music.

We instinctively reject sensual, amatory, and bacchanalian poetry in thinking of that which is suitable for worship.

The music to be sung or played has a language as well as the words; music that awakens and expresses sensuality, amativeness, or revelry should be rejected.

Public Praise differs from a concert in its nature—it is addressed to God; a concert is addressed to an audience. This end forms the standard of religious music. The poetry, the music of voice, the music of instrument, must all be addressed to God. They should be of the very best (within the reach of the worshipers) that can be suitably addressed to God; they must express and awaken feelings of worship. It is debasing this part of the service to devote it to man; it is turning the praising of God into a concert for man. To charm the musical taste of the audience is not the aim of this part of the service, and it should be carefully avoided. The sole aim is to express and awaken feelings of worship, and present these to God. Therefore, the very best music in the very best manner to accomplish this aim should be given to God.

Public Praise is presented to God by His worshiping people either directly or by their chosen representatives. There should be a large element of congregational singing. All the people have abundant reason to thank and praise God with their voices, and, tho the singing of some may not be of the finest quality, judged by musical standards, it may be a suitable expression of feeling and well pleasing to God.

There are three ways of cultivating good congregational singing:

1. The minister should read the hymns in a way to bring out their meaning and to arouse the feelings of praise in the people. Such reading prepares for congregational singing in a high degree, and the minister should employ this means enthusiastically. The selection of hymns should be carefully made by the minister with a view to

such reading and singing. The hymns of each service should be in harmony with the other parts of the service, not generally on the same theme as the sermon but in harmony with it, and should be such as will awaken and express feelings of praise.

2. Tunes suitable to congregational singing should be selected. Those of a simple melody, suited to any voice, with no skips or long intervals, with no jerks, but confined within an octave, and having a strong, joyous rhythm, should be used exclusively. One should become very familiar with the hymns and tunes of the book used. Our Church directs that only such books as are approved by the General Synod shall be used. But the General Synod does not approve of all the hymns and tunes in any book to the extent of making it one's duty to use them generally. Probably three-fourths of the hymns and perhaps four-fifths of the tunes should be rejected as unsuitable for congregational singing. The carefully selected ones should be marked in your study hymn-book, and selections each Sabbath made from these only.

3. The singing should be in unison rather than in harmony. If the congregation is led by a choir, let the choir lead in unison. Explain to the choir and congregation the need of this, and ask the strong, cultivated singers to help along the uncultivated voices and the whole congregation in their praises. A little consideration and practise in this line will awaken an enthusiasm for congregational singing. In a little while, through this training, the volume of song will be so great that the cultivated voices in the congregation may, if they choose, sing their parts.

The singing of a trained choir is also to be used, not only as a leader of congregational singing, but by themselves. It may be either a quartet or a chorus choir, and a rich solo voice is often effective in awakening and expressing right feelings toward God. Three things about a choir are of the greatest importance:

1. It should be composed exclusively of the worshiping people of God. As well might an unbeliever lead in the prayer service as in the praise service.

2. It should view its mission to be not to delight the people as in a concert, but to dedicate all its talent to the praise of God.

3. It should locate its anthems and other selected pieces in those parts of the service the minister deems most suitable for the whole, and should limit the time occupied to the needs of the other parts of the service.

There is also a place in Public Praise for **instrumental music**, either accompanying the voice or by itself.

That which is true of the choir is true of the organist: he should be a believer, should dedicate his talent to God, and should occupy those parts and only so much of the service as the need of the other parts and of the whole service demands.

The people should be taught that the organ prelude is not to occupy the time while the people take their seats, thus encouraging late coming, but that it is a part of the praise of God—that the service begins with the first note of the organ.

The opening music of the organ should be short—not over three minutes long—and of a solemn character. The postlude, at the close, is also a part of the praise of God to the last note on the organ; and while the

people are leaving the church the music should not march or dance them out, but be of the character suitable to the last act of worship.

The congregation should stand during the singing of the congregational hymns. The second hymn should be followed immediately by the sermon. The standing during the singing of this hymn is specially desirable; the act of standing rests the people, and the singing prepares them to listen to the preached Word of God. To have the offering, notices, anthem, or anything come between that hymn and the sermon distracts the attention.

The objection to the opening of the service with the long meter Doxology is that it starts the service at too high a key; it is difficult to keep up to this or make any culmination from it. The tune of Old Hundred is one of the best congregational tunes, and the Doxology itself is sublime; it is much better to use it as the closing hymn by the congregation and to have the whole service culminate in it.

III. Reading the Scriptures

The reading the Scriptures should form a prominent part of the Public Worship of God. Other parts of the worship are addressed to God. He is also honored by the reverent attention of the people when He speaks directly to them. It is seldom best to select a Scripture-reading for the sake of giving the connection in which the text of the sermon is found; to follow such a plan would give but little system in this part of the service, while the aim should be to instruct and stimulate the people in the knowledge and love of the

Bible. Each minister should devise a plan to give his people, through this part of the service, a full view of God's Word during the course of a year or two. The responsive reading of the Psalms, by minister and people reading alternate parallels rather than verses, is excellent. The Psalms should not be read through in course, however, but a selection of those most adapted to awaken devout feeling should be carefully made. A selection also from the Old Testament and one from the New should be given.

The minister should have all Scripture selections made in his study, and should carefully prepare himself for their effective reading, grasping the meaning and the feeling and the purpose of the passage fully, so that he may read in a way to convey the meaning, stir the feeling, and arouse the purpose of the people. He should have the selected passage carefully marked in the pulpit Bible, so he may refer to it easily, without the irreverent and disturbing turning of the pages to find the place. If the Commandments are read each Sabbath, if the Lord's Prayer is repeated, if a selection from the Psalms is read responsively, and if a selection from the Old Testament and another from the New Testament are well read, each service will give a place of honor to God's Word, and the people will become well acquainted with all parts of the Scriptures, and be incited to a more careful reading of them in private.

IV. Offerings

An offering should be made at each regular service of the Lord's day. The people of God worship Him in contributing of their means to the advancement of

His cause. A prayer may be made upon receiving the offering. Those able to give more, who have carelessly formed a habit of contributing a penny, will see the absurdity of praying over it, and the offering will be lifted up in their esteem, and in the esteem of all, by giving it with prayer to God; or a hymn may be sung, or the service may be accompanied by an offertory by choir or organ. The offering should be made before the sermon, except in those cases where a special appeal for some cause is made in the sermon, and it is deemed best to take the offering upon the impulse of the appeal. But as a rule the offering should be a matter of principle rather than impulse.

It is better to have **church notices** given by a printed calendar; but when they have to be published from the pulpit they should be as concisely stated as possible, should be read clearly so they need not be repeated, and should be only of church matters. Church activities should be of interest to all, and a cordial invitation to unite in them is in place in the worship of God, but notices of things out of harmony with His worship should be carefully excluded. The church notices and the offering should come before the singing of the second hymn.

V. Preaching

The sermon is an important part of the worship of God. As the reading of the Scriptures is God speaking to the people by His written word, so the sermon is God speaking to the people by His chosen messenger, enforcing His word. In this sense it may be said to be the culminating act of worship; what we can say to God

can not compare in importance with what He says to us. If the minister has this view of his position, he will conduct the whole service and come up to this part of it as thoroughly prepared as consecrated effort and earnest prayer can make him. If the people have this view of the position, they will receive the message reverently as from the Throne of God.

The whole service of worship should not be over an hour and a half long, and at least half an hour should be given to the sermon.

VI. The Administration of the Sacraments

Administrations of the Sacraments are acts of worship occurring at stated times, and should generally be in addition to the ordinary worship of the Sabbath, in which all the church-members engage.

Baptism and the Lord's Supper are signs and seals of the saving grace of our Lord Jesus Christ, instituted by Him to make spiritual truths clear to His people; to quicken their faith, sealing to them His promises; and to afford them a badge or banner to distinguish them from the world. They are to be administered only by an ordained minister of Christ as acting for the whole Church in accepting the Sacraments as Christ designed them. The Sacraments do not make one a partaker of Christ's salvation—faith alone can do that; they only express and strengthen that faith and show it forth to the world.

Baptism is the rite of entrance into the Christian Church. It is therefore to be administered only to those who already believe in Christ as their Savior, and to their children.

In our Reformed Church the elders of the church, acting for the whole Church, give admission into the membership of the Church through the rite of baptism. Their duty is to admit only those who are already members of Christ by a true faith. In judging of this they are limited to the confession of faith made by the applicant, and can only judge of its credibility. The Church has no right to make any condition of membership other than Christ has made. There should be *intelligence*, a knowledge of the facts and principles of our religion; there should be *feeling*, a trust in Christ for salvation; there should be *purpose* to live a life of trust and obedience to Christ—enough of these to constitute one a "believer in Christ"; the standard should not be made unnecessarily high. The pastor should have a class preparing for Church membership by study of our *Compendium*, and should seek to have the young become members of the Church at the age of adolescence, as we shall see in our study of Pedagogy, thus insuring a constant inflow of intelligent members, well informed and thoroughly convinced of the doctrines of the Church. These are also required to show evidence of true conversion by having the feeling and the purpose in harmony with such truths.

But the entrance to the Church should not be limited to such a class, or to the amount of knowledge required of such a class; many immature minds, many ignorant ones, would thus be kept out of the Church whom Christ had accepted into the invisible Church. The evidence of regeneration may be very good in one largely ignorant of the doctrines of the Church; such a one should not be deprived of his right to confess Christ

before men, and of the fellowship of believers, and of the strengthening of his faith by the sacraments.

The question of accepting one who knows the doctrines, but rejects one or more of them, is more difficult—it depends upon the nature of the doctrine rejected and upon the spirit of the rejection of it. The Church should certainly receive all those whom it has good reason to believe Christ has already received as His members. This must be the interpretation put upon "the assent to all the articles of the Christian religion as they are taught in this Christian church, according to the Word of God," required in our *Form of Baptism*. The spirit and practise of our Church certainly repel the supposition that she has made any condition of Church membership which would exclude any sincere believer in her Lord. The pastor should read and explain the Form of Baptism to each applicant in this spirit, so that each may intelligently and conscientiously answer the questions.

The elders, having accepted the confession of faith, admit the applicant to the *Rite of Baptism*, which completes the entrance into the membership of the Church. In administering baptism the whole form should be read, and it should be in the presence of the whole church, except in case of sickness. The baptism may be by either of the three modes, but the general custom of our Church of the mode of sprinkling should not be set aside in any particular instance, except for the gravest reasons.

Baptism is also to be administered to those children of baptized believers who have not yet reached the age of discretion. Here also the baptism does not make the

child a member of Christ; the child is already in the covenant by the faith of the parents—one or both—and baptism simply signifies that fact. The parents, in bringing a child for baptism, do not give the child to God; they simply acknowledge that the child already belongs to God, and baptism signifies that fact. It follows, then, that all believing parents may claim baptism for their children, and the Church has here also no right to make any other condition than Christ has already made. The question, then, whether a baptized member of the Church, who is not a communicant, has a right to have a child baptized resolves itself into the question, Is such a one a believer in Christ? If so, the right is undoubted, and such a one can freely take the promises required in the form. Of that question the elders must be the judges; the presumption is in favor of the faith, and generally they must appeal to the conscience of the parent. In administering *baptism to infants* the whole form should be read, and it should be in the presence of the whole church, except in case of sickness. It is well to have a stated time for such baptisms, and it is suitable to have the Sabbath immediately following Communion set apart for it. In the baptism of a child at home an elder should be present, and so much of the form as the circumstances of the case permit should be read. In case the child is sick, blood-warm water should be used that no shock be given. Those baptized in infancy, when they reach the age of discretion are admitted to the Lord's Supper by the elders upon confession of their faith.

The administration of the Lord's Supper should be observed four times each year, generally the first Sabbath in each season, and it may be observed oftener. It

should be observed at the main service of worship in the church, and efforts should be made to have all regular attendants present—non-communicants as well as members. The Supper itself is an impressive preaching of the Gospel, "showing the Lord's death till he come." There should be a sermon preached, but it should be very short; and the other parts of the service should be also short, but there should be no haste inconsistent with the utmost solemnity. The whole service should not exceed the length of the ordinary morning service, since deep feeling is exhausting, and since especially the attendance of the aged and feeble should be encouraged. When members are received who are to be baptized, the form should be read and the baptism made before the Communion. When members are received who were baptized in infancy, or who come from sister churches, they are to be welcomed publicly by the use of our forms. In addition to these, the whole of the Form for the Administration of the Lord's Supper should be read. The reading of the Self-examination part of the form should not be read at the Preparatory Service and omitted from the Communion Service; it is needed by all the communicants, some of whom may not have attended the Preparatory Service; and it is especially needed at the time of the Lord's Supper. A hymn may be sung after giving the Form of Baptism, and a hymn may be sung just before the Lord's Supper itself, or before the reading of the form. The congregation should stand and unite in the Apostles' Creed. The Lord's Prayer should be used but once during the entire service. There should not be a so-called prayer of consecration before the elements are used; the consecration

needed is of the believing people, and the prayers which are a part of the form should be used, and these alone. After the Communion there should be a short address by the pastor. In such a service there is no place for long selections from Scripture, or long prayers, or hymns, or for any special music on the organ, but the service as described may be easily conducted within an hour and a half, and be made very impressive to men and expressive of loftiest worship to God.

The elders of the church should sit on one side and the deacons on the other side of the table. The minister should serve the elders first, and then the deacons, and then the deacons should serve the people. The communicants should be seated together, and separated from the general audience. It is proper for the minister to be served by one of the deacons after the people. During the distribution of both the bread and the wine there should be absolute silence, each soul having that opportunity for private meditation and prayer; no remarks by the pastor should disturb this soul communion with the Lord at His table.

Whether fermented or unfermented wine should be used, whether common or individual cups, may be decided by each church. The minister will do well to leave the custom he finds existing unchanged. The minister should have the record of baptisms, both adult and infant, and of church-members well kept—in many cases he should keep them himself. There should be both a record of time and an alphabetical record of names, and the maiden names should be included in the names of married women.

CHAPTER III

POIMENICS

Poimenics is the sum of our knowledge of the nature of the pastoral office, and of the duties and privileges of a pastor. The pastor is the under-shepherd of Christ, ministering to a particular church or flock of God. Our Lord Jesus Christ calls Himself "the Good Shepherd," in John x:11, and in Eph. iv:11 it is said the ascending Christ "gave some pastors" (the word is the same in both statements: *poimen*=shepherd). Hence poimenics becomes the technical word to describe a pastor or shepherd. The pastor has the spiritual oversight of a particular church, consisting of the conduct of the worship, the administering of the Sacraments, the preaching of the Word, and especially the care of souls in the church and within the reach of the church.

This Christ-given office (Eph. iv:11) meets the need of an organized society of believers to be instructed, stimulated, and led in the religious life. It arose in the early organization of the Church. The apostle Paul on his way to Jerusalem sent for the elders of the church at Ephesus to meet him at Miletus, and in his address to them said: "The Holy Ghost hath made you overseers (or bishops) to feed the Church of God." While he calls all the elders bishops, his description especially refers to the preaching elders or pastors. In I. Peter v:1–4 the apostle calls himself an elder, and exhorts

the elders "to feed the flock of God," and promises them a rich reward when the Chief Shepherd shall appear. The character of the office is thus described "to feed the flock of God"; as divinely appointed and meeting a great need of the Church, it is most elevated and sacred. It ministers to the spiritual and eternal interests of mankind, and it involves vast responsibilities and rewards.

The pastor, while closely related to several other offices mentioned in the Scriptures, **is to be carefully distinguished** from them. The *priests* of the Old Testament offered sacrifices for the sins of the people. The Great High Priest, our Blessed Lord, has offered Himself, the perfect sacrifice, and no further priest or sacrifice is needed. The pastor is in no sense a priest, other than as all believers are priests to offer the sacrifice of thanksgiving to God. The *prophets* of the Old Testament were preachers of righteousness to the people or nation; the pastors are preachers of righteousness, but to special churches, tho some with rich gifts reach beyond the special church to the nation and the world. However, the prophets had also the power of prediction, and the most gifted pastor can claim no such power. The pastor is also distinguished from the *apostles,* who were sent forth as witnesses of the resurrection of Christ; from the *evangelists,* who preached the Gospel, but were not in charge of any particular church; from the *elders,* who ruled in a particular church but were not preachers of the Word; and from the *deacons,* who ministered specially in temporal matters. The pastor is also distinguished in our day from *missionaries* sent forth to organize churches in heathen lands; from *ministers* of the

Word serving the Church in various positions, but not in charge of a particular church; and from *licentiates*, those who are licensed to preach, and are candidates for the pastoral office, but who have not yet been called to particular churches.

The pastor's relation to the community in which the church is situated is to lead the church in its divinely appointed mission. The church is to win the community for Christ, to seek the people for the good of the people, to advance *the welfare of society* in all directions through the spiritual and eternal welfare of the largest possible number of its members. The pastor is to stimulate, organize, and lead in this Christ-given and Christlike mission. The particular church is then not only the field in which the pastor is to labor, but the force with which he is to work in the community. The two objects never conflict, since the highest training he can give the Church is to lead all her members in serving the community; and the pastor and church that are not heartily devoting themselves to the welfare of the community in which they dwell can not be said to be honoring their Lord with all their powers. The sole object of a church is the conversion of sinners into saints; sinners are wonderfully active for evil, saints should we wonderfully active for good; enthusiastic, wide-awake saints honor God in serving their fellow men.

The pastor dwelling in a community, then, is one whose sole aim and work is to advance the highest interests of that community. Others have this aim in carrying on their business by which they gain their livelihood; all members of the Church should do this, but this is the sole business of the pastor. He has had

a long and thorough training for this work. He is a specialist in this kind of work in an age when specialists have much power. He succeeds another specialist in this work. The work is not new, but continues in the hands of specialists and so gathers accumulated power. He is a leader in this work of an organization, the Church of Christ; he is so to labor in that organization as to awaken an enthusiasm for doing good, and then he is to direct this organized power to the welfare of the community. This is a unique feature of Christian lands. In heathen lands a priest maintains a Temple service. He seeks the people for the sake of the Temple. The Church idea is to seek the people for the good of the people—not to build itself up in financial strength and social standing, for that is the heathen principle, but to give itself for service, which is the Christ principle. The good Church is the Church that does good, that is Christlike.

In each community, then, there is a man leading an organization, and the sole object of both pastor and church is the welfare of the community. This is designed, established, and sustained by the Lord Jesus Christ; it is a divine institution charged with divine power. The revised version of Eph. iv:12 reads: "He gave pastors for the perfecting of the saints unto the work of ministering." The pastor is the Christ-given man to a church to minister to the Church and through the Church to the world. The Church is a society gathered and swayed by the spirit of Christ, her Lord. To deepen this spirit, to make each society one family in Christ, filled with love for him and for the souls he came to save, is the delightful mission of the pastor. To seek this position is a worthy ambition, to

prepare faithfully for it is a splendid training, to carry it on is a noble life-work.

God calls men into this great office in two ways: by the inward call, the voice of God in the soul; and by the outward call, the voice of God in His Church. The inward call is not miraculous by audible voice or visible sign, but is the constraining of the soul by the Holy Spirit.

There seem to be at least *six characteristics* of this inward call of God.

1. It embraces conversion and consecration to the Savior—a sharing His spirit in the desire to save souls from sin, and a genuine passion for righteousness.

2. It involves the possession of the requisite ability for the office and of taste for it.

3. It awakens a sense of duty—a choice of the will, and conscience hesitates to sanction any other choice.

4. It is confirmed by the indications of Providence.

5. It arouses a determined purpose to obtain the necessary training, and generally is approved and encouraged by Christian friends and acquaintances.

6. It leads one to seek the call of God through His Church. No one can become the pastor of a church except by the call of that church. But in the Reformed Church there must be a general call by the whole Church, leading to the special call by the individual church. The power of the church is not original, but purely ministerial, to voice the call of God. Her mission is to give the outward call only where God has already given the inward call, and then to induct the one so called into the pastoral office in an orderly and edifying manner. The method of exercising this power in the Reformed

Church is the selection of men who seem called of God, and the training of them in her *Theological Seminaries.* She then licenses them to preach the Gospel, and commends them to the individual churches. When such a church calls one as pastor, the *Classis,* if still convinced that he is called of God, ordains him to the ministry of the Gospel, and in a public religious service installs him as pastor of that church.

Ordination to the ministry depends upon one's being called as pastor by a particular church, except when one becomes a missionary under the direction of a Classis or in foreign lands, and only ordained ministers can be inducted into the pastoral office.

The only *exceptions* to this method of calling men are:

1. That the General Synod may, in its discretion, dispense with the training of the theological seminary in whole or in part, and

2. Pastors may be called from the ministry of sister denominations.

There are some **natural qualities** which it is evident the pastor should possess and constantly endeavor to cultivate to the highest degree.

1. Good intellectual gifts, the power and taste for study and reasoning, since his life-work is the presentation of the loftiest themes of thought.

2. A deep, emotional nature, since he is to feel and minister to the greatest needs of man.

3. Good powers of speech, since a prominent part of his life-work is to be public address.

4. Vigorous bodily health and a hopeful disposition, so he may labor constantly and cheerfully.

It is equally evident he should possess and cultivate

to the highest possible degree the following **spiritual qualities:**

1. A strong conviction of Bible truths, since he is to preach these to others.

2. A deep experience of the grace of God, since he is to commend this to others.

3. A controlling loyalty to Christ, since he is to urge others to love Him.

4. A yearning love for the souls of men, since he is seeking to save them from sin.

5. A zeal for righteousness, since his life-work is to build up the Kingdom of Righteousness in the world.

There is a subtle danger that the cultivation of his natural powers may lead to the neglect of his spiritual; this must be guarded against in the Seminary and afterward in his life-work. No amount of scholarship, reasoning power, or eloquence can compensate for the lack of spiritual qualities.

There is a still more subtle danger which must be guarded against in the Seminary and in after life: that the cultivation of his spiritual qualities may lead to the neglect of his natural qualities. That is a deficient kind of piety that leads a minister to neglect his study; that is a false reliance upon the Holy Spirit which slights preparation for the pulpit and the cultivation of oratorical powers. It is a mistaken estimate of spiritual life which excuses laziness in the natural life.

Three elements are needed in rounding out an ideal and successful pastor:

1. He must be a strong and gracious personality.
2. He must be thoroughly consecrated to Christ.

3. He must eagerly use all the privileges and opportunities of his office.

1. He must be *strong.* His ability, integrity, and sincerity must be worthy of respect. Character is back of work. No amount of activity can take the place of character. The pastor must be a well-informed man. He must be a specialist in the Bible. He should have the greatest familiarity with and ability to use "the sword of the Spirit" in his work. He should be a master of *theology,* an expert in his treatment of all religious subjects, whose saying is worth listening to and demands and secures respect. He should also be fairly well acquainted with the main branches of knowledge; with the *physical sciences,* which treat of Nature, God's other book, always in harmony with revelation; with the *mental sciences,* so he may reach the minds of men; with the *moral sciences,* since he is to influence the conduct of men. He should be well acquainted with the best *literature* of the world; his mind should be in touch with the great thoughts of deathless books, the companion of the world's great minds. He should know *human nature* as found in books, in history, and especially among his fellow men, whom he is to touch and influence for Christ. He must be familiar with the conditions and problems of the present day—with the world, which he is to make better by his life-work.

Not only should he be strong, but he should be *gracious.* Not only winsome in outward manner, but gracious in inner spirit, holding all his strength not in proud indulgence but as a "debtor to all men," having the spirit that delights to minister to others.

2. This personalty must be entirely *consecrated to*

Christ; he is Christ's man, holding all his powers to His loving, loyal service. The stronger the personalty and the greater the consecration the better the preacher and pastor.

3. Such a man must clearly see and eagerly use all *the privileges and opportunities* of his high, divinely appointed office.

By privileges I do not refer to half fares on railroads, to discounts at stores, or to wearing a ministerial garb. I heartily advise against acceptance of all such favors. I believe they do not help but hinder a pastor's approach to men, and lower the general estimation for the ministry. But he should be eager to preach, to conduct the worship of the people, to lead in the teaching of children, and to do all the duties of a pastor, not seeing how little he can do within the limits of his call, but how much and how well he can serve the people in Christ's name.

It is also the pastor's privilege to approach men upon the subject of religion; he has many opportunities of serving men in the noblest ways, and all such privileges he should be quick to see and eager to embrace.

The pastor must be a man among men. The basal quality of his character must be truth; he must be a real man who speaks and acts the truth. He must have no deceit, no pretense; he must be open and above board in all his views, speeches, plans and acts—one whom the church and community know and trust. He must aim to excel in all the gifts and graces of the spirit; he must not be content with being an average Christian. He will be looked up to as an example, and should not indulge any tendencies or habits unworthy of being gen-

erally followed; but he should strive continually to be more Christlike. He can not hope to lead others nearer to Christ than he stands himself. He must live in the presence and power of God if he would have others do so.

He must cultivate the finest social ability. In all his intercourse with his people he must be a gentleman in manners, observing the habits of good society, and especially a gentleman in spirit, having consideration for the rights and feelings of others. He must cultivate sociability so that he delights in society, and has facility in meeting people and influencing them; he must be a hearty, genial, pleasing gentleman, and then he must use all his social qualities for the highest welfare of all he meets. His charm of personality must be a general incentive to Christian living, and be faithfully used by him in the service of Christ.

Certain elements enter into successful pastoral work.

1. System. There must be a plan which gives the right proportion of attention to the different departments of work. Many ministers break down from lack of system, many more neglect parts of the work. An immense amount of work can be done with ease by having a thorough system.

2. Enthusiasm. Cultivate this in every possible way. Delight in one's work leads generally to success.

3. Optimism. Discouragement and despondency, however great the causes for them, can find no place in a Christ-filled heart. Look not at the difficulties, but at the Master of difficulties, who has given you your work to do and is ever present with you.

> "God's in His heaven,
> All's right with the world."

The pastor has clear duties to individuals. His ministry to congregations in the Church by public address should not content him; he should appeal to families and individuals.

However good a preacher one may be, if he does not speak to individuals upon the subject of personal religion, the individual will soon conclude either that the pastor is timid or does not know how, which only affects the pastor; or that the pastor has no interest in him personally; or that his earnestness in the pulpit is put on, that he does not believe what he preaches, which affects the cause; and what the neglected individual feels will be at length felt by the whole church and community. The view that religion is a matter between each soul and God, and that a third party can not speak to such a soul without being rude and intrusive, can hardly be sustained generally, but it certainly does not apply to a pastor; for the people expect him to take an interest in their religious condition, and are disappointed and bewildered if he fails to do so. Besides, a pastor can not expect the members of his church to seek the conversion of souls by personal appeal if he himself fails to incite and lead them in this blessed work. But to speak to an individual to avoid criticism or from a mere sense of duty, while better than not speaking at all, is not so apt to succeed as speaking with the longing to win the soul to Christ. If one has this longing he will select such times and ways as will be apt to lead to success. To speak to save one's conscience because one ought to is good, but not so good as speaking from love for Christ and for souls. The love of souls and of ministering to their varied needs does away with the dis-

tinction between a social and a religious call; it makes all calls religious, tho the subject of religion be not mentioned. This love is ever watching and preparing for making an appeal that has fair prospects of success; it will avoid speaking of religion at wrong times, while it is always seeking for and promptly employing the right time; the object is not to ease one's own conscience but to win the soul for Christ, and it seeks means to that end. The pastor has the care of souls; he should be intent to ascertain and minister to their spiritual needs. Any call that does this is a good pastoral call, tho religion is not mentioned; any call that does not do this is a poor pastoral call, tho religion is the sole subject of conversation.

The pastor should be in personal contact with all classes and ages in the community as well as in the church; he should have a deep interest in all that concerns them, and a special interest in their spiritual needs. All class distinctions should be lost in his interest in immortal souls. None should be neglected, neither the rich nor the poor, the learned nor the unlearned, the socially high nor the socially low. The greater the spiritual need the greater should be the desire to minister. The pastor should not spare himself, but devote himself to the people systematically and constantly. There should be system in calling, so that none may be slighted, so that all may have due attention paid them. The aged, the sick, the bereaved, the tempted and tried, should have the special attention their needs demand. The times of calling should be the most convenient for the people; so the number of calls that which is best for the people. The pastor does not consider

himself, but the sheep. The under-shepherd should be like the Great Shepherd in being able to say: "I know my sheep and am known of mine," and he, too, should "seek for the lost sheep."

The main elements of effectiveness in the pastor's work with individuals are three:

1. The pastor's love for them. This will lead to the most careful preparation for calling; he will consider the families and persons in their needs while still in his study, and think how best to meet these needs. Then his love will lead to sympathy, tact, patience, perseverance—all that the human heart can do for the people.

2. The guidance and power of the Holy Spirit. The pastor's preparation for calls, as for the pulpit, should always be in the earnestness of prayer as well as reliance upon human skill. The pastor desires in every instance to lead to Christ, or to lead to greater Christ-likeness, and he may well pray that the Holy Spirit will lead him to lead others.

3. Familiarity with the English Bible. He should be so familiar with it that he can use it easily, promptly, and effectively in every case: in the sick-room and in the inquiry-room, with the bereaved and troubled, with the impenitent and careless, with the awakened and anxious —to each one bringing the right message from God through His Word.

It will be well, by *a system of cards or books*, to have full information concerning all the families and persons in your charge, and also a strictly private book, so arranged that if it should fall into the hands of another there will be no clew to the persons described, in which such records of former interviews and of the needs dis-

covered may be preserved, and be always ready for use in preparing for calls. The latter book need have no name, but be related to the former by a complicated system of numbers.

In our Reformed Church *family visitation* is required in the call given the pastor, and the Classis each year inquires of the minister and elder if it has been faithfully performed.

To publish from the pulpit that calls will be made on a certain street at a certain time is rarely advisable. It is too formal and formidable, it requests too much consideration for the pastor's convenience, and often the ones he needs to see most will absent themselves. Let him sacrifice his convenience and wait on his people. The women of the family may generally be found at home, but it is often difficult to reach the men. One should call upon them in their places of business only when he knows his call will not distract or hinder them in their work, or if he has special business of sufficient importance to justify the call; or he may strive to meet them at their homes after business hours; or he may seek an appointment with them at a convenient time; or he may appeal to them by letter. His love for them should be so great that he finds the right way through all difficulties. The Roman Catholic Church forbids such family visiting; other Churches permit it; our Church requires it. The members of the Catholic Church are required to come to the Lord's Supper by means of the confessional. They come to the pastor rather than expect him to visit them. In some Protestant churches the members give notice to the pastor that they desire to come to the next Lord's Supper. In the Scotch Presby-

terian Church tokens are given admitting to the Communion; in this case, too, the members come to the pastor rather than expect him to visit them. Formerly in our Church an elder was expected to accompany the pastor in the family visitation, and it was expected that the visit should discover the spiritual condition, with particular reference to coming to the Lord's Supper, and in some portions of our Church this systematic visitation with an elder is still observed.

The manner of fulfilling the requirement of the call is, however, not prescribed. The pastor should visit all the families of his church frequently for mutual acquaintance and enjoyment, and he should make faithful use of the fellowship thus formed to lead the unconverted to Christ and the members of the Church into ever-growing Christlikeness.

Preaching and pastoral work, while distinct, still supplement each other both in the minister and in his efficiency among the people. The minister is helped in the careful preparation of his sermons by conversing with his people on religious subjects, getting their points of view, manner of thinking and of feeling, and thus being stimulated in presenting the Gospel from the pulpit. So he who faithfully preaches the truths of the Gospel will be stimulated to follow them up by trying to enforce them upon individuals, with the longing to see the blessed results in their lives. He should have such a system of study and of visiting that one would not conflict with or hinder the other. So with his efficiency among the people: his welcome by them and his personal influence upon them will depend very largely upon his power in the pulpit. If he is strong in the

pulpit his word will be welcomed and have weight in private. On the other hand, his strength in the pulpit will be augmented in its effect upon the people by their respect for him as a pastor. The striking saying of Chalmers, "A house-going minister makes a church-going people," is illustrated by Chalmers himself—a great preacher and a great pastor. Had he been weak and slovenly in the pulpit, his church would not have been so crowded; had he kept aloof from his people, he would not have had such an influence upon them.

The pastor should have an interest in his people, in their health and prosperity, so great that when sickness and trouble come they instinctively turn to him, and he promptly attends to them. The ordinary work of the pastor prepares both him and his people for the special services they may need.

When admitted to the sick-room he should remember that mental and spiritual anxiety often have much to do with bodily sickness. He should always strive to allay these, and should guard against awakening or increasing them. He comes, as the minister of Christ, to direct the faith of the sick to the gracious Savior, able and willing to save all who come to Him. He comes from the loving Father to awaken a strong and quiet trust in Him which shall allay all care and anxiety. A prayer for recovery and for the resting of the soul on Christ is proper and generally desired—often requested. The call should be short, the manner subdued, but cheerful and hopeful, and all that could annoy the most sensitive sick one—as cold hands, smell of tobacco smoke, loud talking—should be carefully avoided.

Oftentimes the physician has given directions that no

one shall be admitted to the sick-room, or just at the time of the call of the pastor the sick one can not see him; in all such cases let the call be one of sympathy with the family and kindly messages to the sick. In cases of bereavement and trouble the prompting of the pastor's heart should at once call him to the side of his people. Before he goes he should prayerfully and tenderly think of the peculiar circumstances of the case, so that he comes into deep sympathy with the troubled. As the servant of Christ he should be troubled in their trouble, bereaved in their bereavement, and then from his full heart of Christlike love he will bring to them the needed help from the Lord.

Funeral services should be conducted in harmony with the request of the family and the customs of the place. Some request that only the burial service be used. Generally the local custom is to add either an address or a sermon. Both in prayer and in sermon the effort should be, not to stir emotion into expression, but to quiet it, and to bring comfort to the afflicted. While eulogy should not be largely used, still we may speak of the good qualities of the dead in a way that approves itself to general opinion and that can not be regarded as a passport into Heaven. The minister is not to exercise the office of a judge either to commend or to condemn. Church membership may be mentioned as a proper confession of Christ on earth, and often there are eminent saints whom the whole community delights to honor. But the comfort of the afflicted can be more fully reached by preaching about the compassion of the Savior than about the virtues of the departed, however generally acknowledged they may be. Besides, the pastor should

eagerly embrace and wisely use the opportunity faithfully and lovingly to preach Christ to those who do not generally attend upon the preaching of the Word. They are in the solemn presence of their dead friend or acquaintance; they are tender in feeling with the bereaved family; they are at a religious service in which they expect religious teaching and appeal, and the pastor has a fitting and hopeful opportunity to show to immortal souls the glorious Savior of sinners.

The pastor is not only to share their sorrows with his people, he enters also into their *joys*. The emotional nature of the pastor, however deep and strong, would wear itself out—or wear him out—if it were wholly exercised in cases of trouble; it needs the sunshine as well as the shadow. The people also have a right to the fellowship of their pastor in their pleasures as well as in their sorrows. In every congregation, especially in large ones, there is much of both; and the transitions of the pastor are sometimes great and swift. He should place himself in the place of the sorrowful, and just as truly in the place of the joyful; and with both he should be a fully rounded, genuine, and sincere man, as his Master was, in His spirit and for His sake.

The pastor should not allow his people to come to the conclusion that there are some pleasures they may have which it would be wrong for him to share; he may deprive himself of them for other reasons, not because they are sinful. There are not two standards of right. With regard to card-playing and dancing, if the people wait until the pastor leaves the party and then feel free to indulge, their consciences become confused—they forget that God is still there. In this respect also the pas-

tor must be absolutely true. If he thinks these things are wrong he should prove it to himself from the Scriptures, and then preach it. If he can not do this he should frankly say they are not sinful, that they may be abused, and that they have evil tendencies which should be carefully guarded against; that he himself has a right to indulge in them, but does not because of the tender conscience of some and because he has no time or taste for them, and those who choose may follow his example. The same course should be pursued with regard to smoking, wine-drinking, and theater-going. Do not let any one, especially a young person, think he has committed a sin unless you can clearly show him from God's law that it is a sin.

The marriage ceremony performed by the pastor has the purpose to bring out and make clear a higher and holier idea of marriage than the mere bond or contract of State law would suggest.

The pastor has several clear *duties* in the matter:

1. He should only act within the requirements of the laws of the State in which the marriage is made.

2. He should from the pulpit teach the people God's law and ideal of marriage, and who may properly enter the marriage state.

3. He should, as far as possible, uphold parental authority. He should urge the gaining of the approval of the parents even when the parties are of the age required by State law.

4. He should refuse to recognize the validity of any divorce by any State law for other than Scriptural grounds. He should in all these respects be careful to perform the religious ceremony only where there are

good reasons to believe the holy relation it signifies will exist. The ceremony itself should be solemnly performed, and at its close the parties should be pronounced husband and wife.

A rehearsal may, and frequently should, be had, but care should be taken that it is not a farce on the one hand or the marriage itself on the other. In after-anniversary celebrations of the marriage an address may be made to the parties, but the ceremony itself should never be repeated.

The pastor should focalize all his work on the conversion of souls and their cultivation in Christ-likeness. As he should ask himself before preparing each sermon, "What do I intend to do with this sermon?" so before calling upon his people or performing any service he should ask himself, "What do I intend to accomplish by this service?" He should have but one aim—the glory of Christ in the salvation of souls—and he should intelligently direct all his efforts to that end. Since Christ came to save souls, any growth in Christlikeness in the pastor or in his people must include a longing for the conversion of souls to Christ. That kind of preaching which is specially designed to cultivate Christian character must be deficient in method or power which results in a church becoming sluggish in seeking the salvation of souls. The pastor should frequently review his sermon-book, look back over the subjects of three months or longer, and see whether he has placed enough emphasis upon evangelistic preaching—the appeal of the atoning death, the drawing of the Christ lifted up. The pastor should expect that his sermons and life-work and the life and preaching of his

people should lead many to seek salvation in Christ, and should encourage and give all needed opportunity for all such to consult him who may desire to do so. He should frequently preach a sermon of such a character that the proper and expected thing would be his announcing from the pulpit at the close of the sermon his desire to meet at some appointed time and place those interested in the matter; it may be best to have the time and place then and there, or on Monday evening at his house, or his desire to call upon those who invite him. Such an invitation would incite parents to speak to their children, teachers to their scholars, friends to friends, on their souls' salvation. The pastor should avoid that kind of life and preaching which would make such an invitation an astonishment to his people. Such an invitation should always be given a week or two before Communion, but should not be limited to that season. The appointment of a *Decision Day* for Sunday-school and church has the advantage of expecting and giving an opportunity for decision, but the serious disadvantages of making these decisions too rare, and of rendering mechanical and formal that which should be emphatically spontaneous and spiritual.

Besides the steady effort for the conversion of souls, securing the addition to the Church of some on confession of faith at each Communion, the pastor should lead the church to make a special effort to reach the community at appropriate seasons with intent to win a large number of souls for Christ. It is important he should have clear views of revivals and of the proper efforts to secure them.

Revivals for the conversion of souls may be dis-

tinguished from revivals of righteousness. There should never be any need of the latter; the people of God should always be just and true in their business and social relations, in summer and winter, at home or abroad, on vacation or at work. The united and enthusiastic effort of a church to impress the importance of religion upon a community may, however, be greater at one time than at another, and still be healthful at all times; efforts for such revivals should be regularly made. Whenever there is both a lowering of the standard of righteousness and a cooling of the desire to save souls prevailing in a church, then surely a revival of both should be eagerly sought.

A revival of religion may be described as an intense, contagious, and wide-spread interest in religion in a church and community. It has two characteristics: it magnifies Christ's saving power, His atoning work and Divine grace; and it results in holy living.

There are two distinct elements entering into the growth and progress of such a revival:

1. The recognized presence and power of the Holy Ghost.

The Holy Ghost is sovereign, and His work is mysterious. He is sovereign: without Him our work is vain. But He is not capricious: we know His mission and His character, and may rely upon Him to convince of sin through Christ, and to work holiness in Christ. Our Savior so teaches in John xvi. His work is mysterious: He converts souls; we can not see how, but we know it is by means of the truth. He gives power—the baptism of power, it has been called; but the one who has His aims and acts on His methods may rely upon His

power. The Holy Ghost is as much needed in the conversion of a single soul as of a multitude. While He is sovereign He reveals Himself in a way to be depended upon to bless faithful and earnest labor through the presentation of truth for the conversion of a single soul and for the conversion of a multitude of souls. We honor Him by thus relying upon Him and laboring with Him far more than by listlessly waiting to be thrilled by His mysterious power.

2. The earnest and believing efforts of Christians.

A revival as an intense, contagious, and wide-spread interest in society **is not confined to religion.** It follows a time of depression, when there may have been true interest, but not of an intense and contagious social character. Such revivals are known in Trade, in Education, in Temperance, in Police reform, in Political affairs, and in Patriotism. Such revivals are not foreign to the principles of human nature, are not unhealthy, to be guarded against, but wholesome, to be sought. God works in all revivals. He has made man capable of social enthusiasm, and so lifts him out of low and sluggish life in many departments into lofty and intense life, making great advances in social conditions. We may reasonably infer, therefore, that when God works in the loftiest department of life, the religious revival, it will not be in conflict with His methods of work in other revivals. Among the *forces producing revivals* in general the most easily discerned and prominent are at least *four*, tho of unequal value:

1. A few earnest *individuals* who see the need of a revival.

2. A *society* capable of social enthusiasm.

3. An intelligent and earnest *effort* on the part of the few earnest individuals to awaken the social enthusiasm by suitable information, appeal, and personal influence.

4. A *time* favorable for awakening enthusiasm for the particular cause, when the society to be awakened is not absorbed by some other interest. These four forces being present, there is a reasonable prospect of a revival on any subject of general interest to society. It is obvious that these four forces must be present in a religious revival: the earnest spiritual few, the pastor surely among them—such revivals begin frequently in the prayer-meeting; the church and the larger society, the community; suitable information and personal appeal from the pulpit and becoming general among the people; the favorable season of the year to be seized by the watchful pastor. To these four forces we must add the first element already spoken of—the recognized presence and power of the Holy Spirit. In a religious revival this is always present, the depending, trusting, earnest prayer for the Divine power, and the presence of that power in answer to prayer.

Revivals have a history. A large feature of the history of religion in all ages is a history of revivals. A glance at this history of religious revivals will recognize these four forces constantly working, accompanied by the power of the Holy Ghost, and will quicken faith that God will accompany them with His blessing whenever they are faithfully used.

Revivals will have a future. They will not be outgrown and left behind. While human nature remains as at present constituted, and this dispensation of the Divine grace lasts, revivals will last. The rising and

falling of social interest on important matters seems to be a law of social life. Such a law of flood and ebb prevails in all life, vegetable and animal—a kind of rhythm of natural life, growing, standing still, acting, resting; only in nature there seems a regularity about the pulsating of change, the ebb followed at regular intervals by the flood. In the Old Testament dispensation the great feasts recurring at regular times seem to have been designed by God for the periodical quickening of the social religious life. Revivals are wild and untamable in proportion as they are rare, and they are healthful and reasonable as they are frequent. The Roman Catholic and the Episcopal churches seek revivals in their yearly observance of Lent. If our Church should make a united, prayerful effort once a year at a suitable time to win souls in large numbers to Christ it would place itself in line with the workings of nature and of grace, and might reasonably expect abundant success.

The number and character of the special meetings, if any, and the methods of reaching decisions will vary with times and places. Calling in an evangelist is rarely advisable. Each pastor should cultivate his evangelistic powers in preaching and working and in leading his people, and should adopt the methods most in harmony with the taste and ability of both himself and his people. The spirit for the work is the main thing; it will seek the proper method. The lifting the hand or rising on the feet in an assembly as asking the prayers of God's people, or as confessing faith in Christ, is a method frequently adopted. It requires some courage; it manifests the decision and so confirms it; it sets an example for others, and has other good features ; but, on the other

hand, it may be a matter of mere impulse, or yielding to the urgency of the leader or friends, or having a desire for prominence, or simply following the example of others, and it has other bad features. One of the best methods, as both encouraging prompt decision and giving at the same time due deliberation and individual initiative, is an after-meeting following the general meeting for all those specially interested, and this followed by an inquiry meeting. In the after-meeting a general address is to be made, short and pointed, and all are invited to stay to the inquiry meeting who desire to learn more fully of the Christian life with intent to follow it. At the inquiry meeting each one should in turn receive private counsel from the pastor, or if there are many inquirers from the pastor's chosen and trained assistants. The one who works with inquirers should have a few strong passages of Scripture adapted to each case that is liable to arise—passages that are not subject to debate or cavil, but clear directions from God's Word to a perplexed and anxious soul. The pastor should carefully make a selection of such passages for his own use, and should train his helpers in such use of the Bible. The advantages of this method are that it cultivates a deliberate and intelligent decision, and throws about this sacred moment of the soul a proper privacy. The public confession of Christ follows by uniting with the Church in the regular way. The signing of cards, requesting the pastor to call, is also a method frequently used.

The prayer-meeting of a church is a matter of utmost importance. A church may be regarded as having two hands—one stretched up and laying hold

upon the throne of Divine grace, the other stretched out in loving service of mankind. As the pulse beats strong in each, the spiritual life of the church is strong.

The prayer-meeting should have three *objects:*

1. The cultivation of the devotional spirit of the church.

2. The fostering of the growth of brotherly love among the church-members.

3. The stimulating the work of the church in the community and the world. The pastor should value the weekly prayer-meeting very highly for these three purposes, should advocate it from the pulpit, should personally invite to it, and should encourage others to invite also. Then the meetings should be so conducted that those attending should value them and commend them to others for their devotional earnestness, social warmth, and practical bearing.

The pastor should make thorough preparation for each meeting—the Scripture and hymns selected, and his speech prepared—so he can give himself entirely to leading the meeting. As a leader he should be resourceful, tactful, good-natured, and enthusiastic. Topics should be selected carefully and for the particular church. The lists for the year published by various bodies may afford suggestions, but should not be adopted. It is not wise to publish a list of topics, but the topic for the next meeting should always be announced. A good topic is a long step toward a good meeting. Each meeting should begin on time. The pastor should always lead, but he should remember the meeting belongs to the people. The introductory service should be short and varied, opening with prayer or reading of Scriptures or hymns,

or the statement of the topic and purpose of the meeting. The remarks of the pastor on the topic should not exhaust it, but rather suggest and open lines of thought concerning it, and should inspire others to think and pray upon it. It should not be a lecture, but a ten minutes' address.

The body of the meeting should be in the hands of the people. They should be encouraged to take part voluntarily, but the pastor should have a number upon whom he may call at any time to speak or pray. He should not call upon any one for the first time without first securing his consent and suggesting some theme for the first time. The Young People's Society of Christian Endeavor and the Brotherhood of Andrew and Philip should also be used for recruiting not only the attendance, but the taking part in the church prayer-meeting. By the leader's asking a question, or suggesting some thought, or calling a hymn, pauses may be broken. A pause is not a bad thing in a meeting if it is short, but it must not be allowed to prolong itself until it becomes a panic of silence. A question-box may be provided at the door or in the meeting, and the pastor may answer, or call upon some one or more to answer, or may give to some to answer at the next meeting.

The closing of the meeting is as important as the beginning. It should close on time, so business men may know on what to rely. The pastor should sum up the spirit of the meeting in a short and pointed address, so the meeting shall have an inspiriting effect on the life.

It is a good plan to encourage the members to linger after the meeting for a half-hour's social pleasure. People should meet at a prayer-meeting on terms of equality

in Christ. Brotherly love flourishes only when people become acquainted with each other and have much in common.

By having many short prayers and speeches the people help each other in sharing their experiences; they grow in grace and in personal influence upon each other and upon their friends outside the membership; they encourage and stimulate each other in various lines of church work; they recognize that the Spirit of God is the power binding them together in the brotherhood and sending them forth to minister in the world; and, relying upon the Holy Spirit by united supplication, they may expect to be filled with His power. Such a prayer-meeting will not be attended only by a few from a sense of duty, but by a great many for the good they give and receive.

CHAPTER IV

ARCHAGICS

Archagics, or the science of leadership, is that department of the pastor's work which consists of organizing and leading the church as a ministering and aggressive force to conquer the world for Christ. Our Lord is the great Captain (Acts iii : 15, v : 31; Heb. ii : 10, xii : 2). We are His under-captains. The figure of a flock now changes into that of an army—an army not for destruction and death, but for ministering and salvation, the army of life. The church is still the field in which the pastor is to work, comforting and upbuilding the people; but it is now also the force with which he is to work in the community. He should cultivate his organizing power and his qualities of leadership; he may not be a born leader of men, but he has some power in that direction, and should have high ideals and should constantly labor to attain them. The Church and the world demand to-day executive ability as well as preaching ability.

The mission of each church in each community is to do what Christ did while He was upon the earth. He came to save souls; that mission of the church must be the first all the while, to save souls. He taught and healed in order to save souls, He ministered to all the needs of man that he might minister to the supreme need. The Church is His life continued; it is to minister to all the needs of the community that it may minister to the

supreme need. Christ, out of His infinite love, gave His life a ransom—the atonement for sin was made once for all and by Him alone; but His Church as filled with His love is to give itself fully for the good of souls; its mission, like His, is that of self-sacrificing love. Membership in the Church is not for the luxury of rest, but for the enthusiasm of service. Each church has great power; the pastor is to discover it, call it out, and lead it to accomplish worthy aims.

The pastor should have and should awaken **two kinds of enthusiasm** in his church.

1. The enthusiasm for *church fellowship.*

To have rich and poor, cultured and uncultured, acquainted with and interested in each other on the perfect equality of their relation to Christ. The Christ estimate of the soul and the Christlikeness in the soul should be the theme of much preaching and much living. This church fellowship does not break down or do away with social affinities and grades, except in the church. But the church is one family, swayed by the religious feeling, having love for Christ and for one another, and for the souls He came to save; and the fellowship may be all the stronger when there is much variety of social grades. A church of the rich alone, or of the cultured alone, would not afford such an opportunity for Christian fellowship as one made up of all classes; nor could it be such a bond of society, nor such a power in the community. A heavenly family on earth, in which brotherly love triumphs over social peculiarities, will be very attractive in itself to any community.

2. The enthusiasm of *ministering.*

To have the spirit of making it plain to the whole

community that the church is for all the people without class distinction, and that it is eager to serve the community in all possible ways—that it is Christ's continued life to help and save men.

Two extremes of organization are to be avoided.

1. Having more organization than force to run it.

2. Having more force than organization to work with.

The force, Christian life, must be healthfully developed by the organization; it must not be strained by too much machinery, nor must it lie idle because there is too little; the one is as bad as the other, tho the latter is much more likely to happen. There should be a constant inflow of converts, and at once some distinctive church work should be given them to do; they are to be trained to be enthusiastic, active Christians. The practise of Christian virtues in home and business should be supplemented by church activity; but, on the other hand, forwardness and rashness are to be restrained, and young converts are not to be discouraged by having too much work given to them.

Three principles should rule in all the organizations of a church.

1. The special organization should not be for itself, but for some worthy end; not for the sake of working, a mere treadmill, but for the sake of doing something that needs to be done.

Work that costs personal effort, the expenditure of time, thought, labor, and money, is attractive to manliness of all ages, especially to young manliness, and promotive of it; but it must offer reasonable prospects of good results. Much of Christlikeness consists in devising difficult and costly work for the good of others.

2. All the organizations should tend to the church services, never away from them. They should not be rivals of these in any sense, but agencies to draw to them. The Sabbath worship and preaching and the mid-week prayer-meeting should be such that the active Christians can not afford to stay away from them, and all the activities of the church should not only flow from them but lead to them.

3. The organizations should adapt themselves to the community, they should never expect the reverse. The Church does not exist for itself, but to save the world; it is like its Lord in every community; it came not to be ministered to, but to minister. In organizations for young men and women it must be clearly seen that the young are to be benefited, that their interests are wisely sought and earnestly labored for. In seeking individuals and families it must be first in our motive and plan (and it must be plainly shown) that their interests are sought. In advancing any cause in the community it must be made evident that it is for the sake of the community. All organizations and all work of the church must be not primarily to save the church, but to save the community. The church that discriminates and seeks mainly for its own good forgets the saying of our Lord: "He that seeks his life shall lose it." The law of service is the law of life everywhere in the universe of God.

The pastor, in taking charge of a church, should not be in a hurry to *introduce new methods.* The established methods and customs must be supposed to be the best, and they are entrenched in the affections and habits of the people. The pastor should get used to his people and their ways rather than require his people

to change for his views. After they have given him their confidence as a wise leader, and he sees new methods and customs are needed, changes may be suggested. If he is to be an organizer and leader, he must first of all become acquainted with the force to be led, the ability, taste, and willingness of the people; he must, in the second place, become well acquainted with the particular needs of the community, and how best to meet them; he must then provide the needed organizations, and thoughtfully instruct and stimulate his people judiciously and enthusiastically to use them.

These general principles apply to every field. What shall be the particular organization can only be determined by the needs of each field. Whether some well-known organization is adopted or an entirely new one invented, the best way to start it is to explain it and the need it is designed to meet fully to the people, and to call for volunteers. The pastor should work in and with the organization, but his influence should in general be advisory only, tho all church organizations should be under the acknowledged and unquestioned government of the church itself.

There is little danger of any organization of a church being a disturbing element in it if it has a needed work to do, and if Christian fellowship prevails, and if the pastor is in the attitude of saying, not "go friends," nor even "come friends," but, "now friends, let us do so and so." A working church is apt to be a harmonious and prosperous church. "He that loses his life for My sake shall save it" applies to a church as well as to an individual. The Sunday-school will be fully considered under the department of Pedagogy.

The Y. P. S. C. E. is established in many churches and may well be established in all; it is as suited for small churches as for large, for country, town, and city churches alike. Its pledge, when explained, need deter no one, as it simply voices the unspoken pledge of every Christian. The pastor, however old, should always be one of the young people. He should attend their prayer-meetings as regularly as any member, not to lead except on rare occasions, but to take part with brief counsel or prayer. There should be a spirit of faithfulness to the pledge fostered; so the society should foster attendance on Sunday services, its time of meeting should be selected with this aim, and it should lead to attendance and participation in the church prayer-meeting.

The committees into which the society may be divided afford an excellent means of directing the enthusiastic energies of the young people to needed work in the community.

The Brotherhood of Andrew and Philip, with its rule of prayer and of service, is also an excellent organization well adapted to any church. The pastor should meet with them in their regular meetings for Bible study and prayer. This organization affords an excellent school of prayer, and should constantly supply new voices to the church prayer-meeting, as well as enlarged attendance. It is an excellent organization also to lead men to begin attending church services. It also affords many agencies for ministering to the needs of men, and for awakening the spirit of brotherhood.

The Chautauqua Literary and Scientific Circle is well adapted to minister to the intellectual needs of

many communities in country and town, and in some cities.

A Young Men's Sunday Evening Club, to foster attendance upon the evening service, may be given a large share of the conduct of the evening service in suggesting subjects for the sermons, and arranging the music and programs for the service.

A Good Citizenship Club, organized on the plan of the United States Senate, gives excellent opportunity for parliamentary debates, and for considering the civil and political needs of the community, whether country, town, or city. This latter society appeals to the men of the congregation who are not members of the church, and the members of the church belonging to it have the opportunity of cultivating acquaintance and fellowship with such. A church dinner for men once or twice a year, bringing all the members of the congregation together, and discussing church and community matters, may be given by the Brotherhood or the Good Citizenship Club.

Many features of the **Institutional Church** in large cities may be adopted in smaller cities and towns. Many towns need a large room well lighted and warmed, with papers and games, open at all times, and especially in the evenings, as a resort for men who would otherwise drift to the saloon, while sewing-circles and cooking-schools would also meet a great need. The church having Christ's spirit of service will find many needs calling it into exercise, and will never lose sight of the greatest need: that of leading lost souls to the Savior.

The Institutional Church has its worship and fellowship at the center of many agencies to provide for those

within its reach, generally working people, all that can render their daily life happy and elevating. Self-respect and self-reliance are promoted by classes for training in useful work, by employment bureaus, by loan associations, by medical care, and generally by brotherly interest. **Church settlements** have their paid and voluntary workers dwelling among the people to be served, with the purpose of educating and strengthening the home life of the people, of bettering the environment, and showing and helping all to higher kinds of living. Many of these methods may be adopted, and certainly the spirit of such work should prevail in all churches.

The care of the poor of the church demands not only money but personal care; where there are many, a Pastor's Aid Committee is a good supplement to the work of the deacons. It is a good thing, when possible, to have a judicious, tactful person act as friend to each poor family, not only to convey the money of the church where needed, but mainly to give counsel and encouragement—the help of sympathy.

The church should provide in its nature a **brotherhood** which should excel all secret and fraternal associations in heartiness and helpfulness. Instead of objecting to Freemasons, Odd-Fellows, and kindred organizations, the church should foster a more genuine and hearty brotherhood than they afford. The life insurance and sick benefits, as a matter of business assessment, should, however, be left to companies designed for such work, and the church should confine itself to spontaneous ministry.

Many churches should have **Rescue Missions** conducted by their Brotherhood of Andrew and Philip, or

some special organization, but not by the church authorities. To be successful the meetings of such a mission must be continuous, every night in the week; but on Sunday night there should be a short meeting before church service. Then the workers, and those they can persuade to accompany them, should attend the church service, while one or two keep the mission-room open to welcome those who may come in; after church service the mission meeting should be resumed. It is the mission of the Church to rescue the fallen; she must not expect them to come to her, but she must go out into the highways and seek them.

A church should freely use all proper **advertising agencies** to let the people know of its existence, and of its desire that they should attend its usual and special services and enjoy all its privileges. There should not be the slightest ground in any church for the faintest suspicion of any persons that they are not wanted at the services or in the fellowship of the church. There should be ushers, a welcome committee, a visiting committee—all that is needed to make sure that no one is slighted or neglected; and, above all, there should be a hearty spirit of Christian love filling these organizations and acting independently of them. Sinners in the presence of the gracious Savior do not need introductions before they can be gracious to one another. The Church stands for Christ among men; whatever would interest and draw Him should appeal to the Church.

There are three principles that should prevail in the financial affairs of the church.

1. The church should set an example to the community of fair and honest dealings. It should not incur

obligations without reasonable prospect of promptly and completely fulfilling them. It should pay as it goes promptly and fully, not incurring debt for its running expenses. This rule also applies to the pastor in his personal affairs.

2. In raising money it is desirable that all the people should take part for their own self-respect and culture; and that a constant supply should be in the treasurer's hands for all church purposes as they arise. The renting of pews gives a steady supply, and is probably the best method for that purpose; it also gives each family a location of its own in each church; but it classifies people in the church pews according to their riches, and there is danger of excluding some of the poor. The subscription plan, with weekly, monthly, or quarterly payments in envelopes collected at the church service, and with family sittings located according to priority of preference, requires more care to keep up the supply of money steadily equal to the demand. It can be kept up year after year only when there is much church loyalty and enthusiasm for fellowship and work; but these should always exist.

3. The principle of contributing money both for church support and for the work of the church in the community and the world should be systematic and proportionate giving. The pastor should practise this himself; because he is giving his time and talent to the work of the Lord does not exempt him from giving also of his income. He can then heartily advocate it among his people; he is consciously consistent. The law of the tenth is no longer in force, but the example of that law and practise and its approval of God can never be set

aside, and Christians should not fall under that standard, but may go far beyond it. Whatever proportion is set aside for the work of the Lord must be according to the conscience of each individual considering himself as the steward of God.

Sometimes money is raised by church fairs and suppers. When this is done there should be reasonable charges and a careful avoidance of anything approaching a lottery. There is sometimes a development of church fellowship in getting up and conducting such fairs, but the tendency is to diminish the proper spirit of giving in the church, and to place the church before the community as a business institution seeking money rather than as a fellowship in Christ seeking to serve.

Each church should eagerly embrace the agencies at its hand for reaching beyond its own community out into the world to the ends of the earth. The Denominational Boards should be faithfully sustained. The pastor should make himself familiar with their workings, and should inform his people fully of the work they are doing, and of the privilege they afford to each member of the church of carrying on the work of Christ in the world.

The Women's Foreign and Domestic Missionary societies have auxiliaries in almost every church, and are doing excellent work, and should be heartily sustained. But the main work of information and incitement should be from the pulpit; this advocacy and the general principle of systematic and proportionate giving should prevail in every church; however poor or small it may be, each church should contribute to this general work, particularly to Foreign Missions.

The pastor should seek also to **fill the ranks of the ministry**, that men may be well prepared and abundant for the preaching of the Gospel in our own and in heathen lands. The pastor should be such a devoted man, such a fine preacher and pastor, and doing such a noble work that parents would think of nothing better for their sons than to be such ministers, and the bright young men in the church who want to live for some noble purpose would be stirred with the ambition to be such men and do such work.

The pastor should foster in his church not only denominational loyalty but a **spirit of sympathy and cooperation** with the undenominational agencies of the Church at large. The Bible and Tract societies rely upon the churches in general for their support; we should do our share. The Y. M. C. A. in each town or city is a bond of union of the churches, and each church should give workers and all needed financial support for the excellent work in which it is engaged. Wherever the Salvation Army exists, tho some of its principles and methods may not be approved, it should receive the sympathy and support of the church. It is doing the work the church ought to do, and until the church does it fully and in a better way it ought to sustain the army in its work.

The pastor should foster the **spirit of Christian fellowship** with sister churches in the community. We may not agree on all points of doctrine, government, and worship; let us look at the things we have in common in Christ, and for His sake develop and manifest these in the community. There should be no spirit of proselyting from such churches; there is work enough to do in

the world and souls enough who are without Christ to engage the full energies of each church. If your ministry is attractive and your church warm-hearted in fellowship and work, and some come from churches where such conditions do not prevail, they can not be kept out, but they should not be sought. The much better result of the fervor of your preaching and of the life of your church would be to have it spread to other churches.

The graduate, on leaving the seminary, should settle in the largest field that opens to him—not largest in point of salary it may be, but largest in opportunity and demand for work. He should not go to a small, easy field with the plan of further study and preparation, and of then seeking a larger place. He is already well trained, a college and a seminary graduate, and ready for his work; let him not seek a chapel of ease, but a field for work, remembering that nothing develops like responsibility faithfully met, nothing trains for larger work like hard work systematically done. Then let him be content in that field, and do his work there as if there were no other field in the world. Let him work for his Master's sake and for His approval. Let him love his work and his field, and adapt himself and devote himself so thoroughly to it that that church will always want to keep him, and all other churches learning of him will want to get him. Such a minister will be constantly alive and growing, and need not fear "the deadline," which, as a rule, only exists for men already dead.

When it is said that a minister fifty years of age finds it hard to get a new field, while a lawyer or physician of that age is in the height of his power, it should be remembered that the lawyer or physician is not seeking a

new field; the height of his power is in his established practise, where he is well known, and that is all a minister should expect or desire. It may occur with the most faithful minister that for the sake of the church he has served he should seek a new field. When this is the case he should not hesitate, tho he has to take a smaller field. The church does not exist for the minister, but the minister for the church. As a rule, however, the minister should be devoting himself so entirely to his church that he has no time or desire for looking for another charge. Churches should seek ministers, not ministers churches.

The Foreign Mission field has special claims upon candidates for the ministry. There seem to be at least three qualities one should possess, in addition to the general qualities of the minister, in order to go to the foreign field:

1. A specially strong physical constitution. He should give fair promise of being able to stand trying climates and a radical change in diet and manner of living.

2. A specially gifted mental constitution in the matter of power to acquire a foreign language, so as to be able to use it efficiently in proclaiming the Gospel to those born to it.

3. A specially gifted social and spiritual constitution. He must be strong enough spiritually to live his life alone, without the support of congenial spiritual companionship. He must also have such a social instinct that the repelling characteristics of the inferior race with which he is to live shall not hinder, but rather appeal to it and develop it.

When one having these qualities has the call of his

Savior to the foreign field he has a special honor and a glorious opportunity. We in this Christian land carry on a work already established, we lay a course of stones in the already lofty temple of a Christian civilization; the missionaries of the Cross in heathen lands lay the foundation-stones of a new civilization to the glory of God and the welfare of succeeding generations of mankind, and hasten the coming of the Kingdom of God over the whole race. We who can not go, should admire the heroes who sacrifice social ties, who risk their lives, and cast themselves into the hideous darkness of heathenism to carry the blessings of the Gospel to the whole earth. Tho we can not go, our hearts should be filled with the missionary spirit; our hero brothers on the other side of the earth and we in our native land are alike under the command of our Lord. If we have the Spirit of Christ the whole earth is our field; we can not limit His Spirit; our interest and work must be world-wide.

Wherever one settles, and however studious and active in his work he may be, he should ever remember that character is back of his work. The basal quality of character is truth, that speaks and acts truth because it is truth, the reality of manhood, true in God's sight. The minister strives to make men conscious of God's presence; he should ever be conscious of God's presence himself. The culture of the devout life in himself should never be neglected. He must have his hours of prayer and meditation of God's presence as well as hours of study and work. The quiet hour of the soul must be carefully kept if the soul is to be quiet in the stress of life—quiet with consciousness of the pres-

ence and strength of the Lord. Where this longing is fostered the experiences of the earnest souls who have enjoyed the Savior's deep revealing will be of help and stimulus. Books of devotion, as Thomas à Kempis's "Imitation of Christ"; biographies of earnest men, as Henry Drummond; sermons to the soul, as Robertson's "The Loneliness of Christ"; spiritual poems, as Longfellow's "Christus," particularly "The Golden Legend"; old hymns, "Jesus, Lover of My Soul"; modern hymns, "Peace, Perfect Peace in this Dark World of Sin"; prayers, the outgoings of devout souls, the prayers of the ages, the Litanies of great churches—above all, the Bible experiences in psalm and prayer and life of the saints of old—will stir the soul to seek its renewal in the source of life, to abide in Christ.

We must have special times of communing with Christ if we would have Christ with us in our life and work at all times—just as one must be often on his knees if he would have the spirit of praying without ceasing.

The pastor has an important part in the **government of his particular church and of the denomination.** This in our case is clearly defined in the *Constitution of the Reformed Church in America.* The provisions of the Constitution are in the main so clear that they can not be misunderstood. The pastor's duty is to be familiar with the Constitution, that he may keep his church and himself within its clear provisions. The study of it now, article by article, in the class is simply the introduction to that familiarity which should be carefully maintained through life. Many of the troubles arising in church government come not so much from difficulty in construing the Constitution as from culpable ignorance

of its plain provisions. We shall consider the nature of a constitution, the history and spirit of our Constitution, and some principles of interpretation and application.

Nature of a constitution. An evangelical church is a part of the Holy Catholic Church. The invisible Church includes the whole number of those in all lands and in heaven who are united to Christ by a living faith.

The visible Church includes the whole number of those who by professing this union with Christ are members of some church organization on earth. The test of a true church is pure doctrine, pure worship, and a pure discipline or life. Each denomination applying this test to others should be charitable in judgment, and in applying it to itself should seek purity in the highest degree. The one and only standard of this purity is found in the Holy Scripture. *A Church constitution* is the Creed, the Ceremonies of Worship, and the Rules of Government adopted by any particular organization of the visible Church. It is a human production based upon the Scripture, in that it classifies the principles of the Scriptures with regard to truth, worship, and life, and applies them to present conditions. Its purpose is to bind into fellowship, culture the Divine life, and promote the efficiency of the organization. Such constitutions arose as a matter of expediency and necessity in the earliest times in individual churches, then in these individual churches becoming associated mainly along local and then along national lines, and since reformation times in denominational lines. There may be two kinds of constitutions: the unwritten, which is a growth made up of accumulating precedents, as the British National Constitution,

and the written, which makes provision for change in amendments, as the United States National Constitution.

As with nations, so with the Church, the written constitutions are developed from the unwritten ones. The individual churches combining formed precedents for further and larger combinations, and these precedents were at last arranged in a written constitution. Our Church has a written constitution.

History and spirit of our Constitution. In 1568 twenty churches in Holland formed a synod at Wesel on the Rhine, and agreed on the Rules of Order which form the germ of our present Constitution. All of these churches were organized under the government of elders, according to the Scriptural principle (Acts xiv:23, xx:17–28) which lies at the basis of our Constitution, and were represented in this synod by elders. These Rules of Order were revised by following synods, and finally by the Synod of Dort, 1619. The churches established in this country were under the care of the Classis of Amsterdam, in Holland, until 1771, when they became independent, and formed a classis or synod of their own, but they observed unchanged the rules of the Synod of Dort until 1792. The Synod of 1788 began the work of translation of these rules into English and their revision. The Synod of 1791 called all the ministers and an elder from every church to give their counsel in forming the Constitution, and the Synod of 1792 completed the work. This Constitution was revised by synods, with the approval of classes, in 1833, and again in 1874, and has since been amended in several particulars, and is our present Constitution.

This Constitution embraces the *Creeds* or *Confessions*, the *Liturgy*, and the *Rules of Government*. We will now confine our attention to the Constitution in its special sense—that is, the Rules of Government.

Before the Synod of Wesel and the formation of a written constitution each individual Reformed church, by the unwritten constitution formed of precedents, cleared of the errors in government as well as in creed and worship of the Romish Church, showed itself as the outgrowth of the Apostolic Church in the form of government by elders (Acts xiv:23, xx:17–28), and so deserved the name, the Reformed Church—that is, the New Testament Church formed again.

Our Lord Jesus Christ, the great head of the Church, is the source of all authority. When He taught the dignity and worth of the individual, He showed that in the Church the authority from Him was not in any king nor aristocracy, but in the people.

There are four great principles which we have received through our Holland ancestry, and which are the emerging of the teaching of Christ and the life of the New Testament Church from the errors of Rome:

1. The source of authority is the people of the individual church.

2. The people rule by their chosen representatives, or elders.

3. Individual churches by these representatives, or elders, combine with each other in a denomination.

4. The bond of this combination is a written constitution.

These same principles prevail in our national government. We as a nation and a Church owe our civil and

religious liberty to Holland, and through Holland to our Lord Jesus Christ.

Principles of interpretation and application. The four principles applying to a national constitution apply with equal force to a church constitution:

1. The limits of the Constitution must be recognized. While it is the fundamental law, its province is not to make laws itself, but to define who shall make them. It constitutes and empowers the law-making, administrating, and judging bodies in the Church.

2. The source of authority is the individual church governed by elders. This individual church has bound itself with others by the Constitution to the extent of its provisions, but, beyond the powers clearly defined and distributed therein, whatever reserved powers may remain belong to the individual churches. All other bodies have only the powers specially given to them.

3. Articles defining and giving powers are to be strictly construed; but when a power has been clearly given, the administration of that power is to be liberally construed—*e.g.*, Art. IX., § 4, ¶ 4, authorizes the Boards of the Church.

4. Articles on related subjects are to be construed harmoniously.

The principle applying to the national Constitution applies also to the **Church Constitution**, that the duty and privilege of interpreting it rest upon every member of the Church. If he is in doubt of any particular article, there is nobody empowered by the Constitution to clear up his doubts, nor can such a power be conceived of as being provided for all cases. He must decide for himself, and act upon his own responsibility. The courts

of the Church, as of the nation, can pronounce upon such questions only when properly constituted cases are brought before them; then the decision of the highest court is the final interpretation of the article in question.

The principle of loyalty to the Constitution applies to the Church as well as to the nation. It may not be the best conceivable constitution—there may be particular articles of which one does not approve, he may seek in all proper ways to have desirable changes made; but until such changes are made he owes obedience to the organic law of his Church.

We may congratulate ourselves, both as citizens and members of the Reformed Church, that both national and Church constitutions are so worthy of our hearty loyalty.

The Constitution treats fully of **four subjects:**

1. The officers of the Church. Of these there are four classes: Ministers of the Word, Teachers of Theology, Elders, and Deacons. Articles 1–4 describe these.

2. The assemblies of the Church. These also are four: The Consistory, the Classis, the Particular Synod, and the General Synod. Articles 5–9 constitute these, and define their legislative, administrative, and judicial powers.

3. The customs and usages of the Church. Article 10 prescribes the administration of the Sacraments, the order of worship, and the instruction of the children.

4. The discipline of the Church. Articles 11–14 describe the judicial processes of trial and appeal. The Constitution closes with an article, the fifteenth, providing for its own enforcement and amendment. Besides the general study in the class of each article of the Constitution in its order, we may note some special features

arising from the combination of articles on related subjects.

1. **Concerning Ministers of the Word.** The Constitution makes provision for a pious and educated ministry. To the Classis is given the sole power to license to the preaching of the Gospel and to ordain to the ministry of the Word. But the Classis is not permitted to license any one it pleases on its own terms. The examination upon prescribed subjects must be passed, and only two classes are permitted to enter this examination: those who have passed the required course of instruction in one of our theological seminaries, and those who are exempt from this requirement, in whole or in part, by a special dispensation of the General Synod, made upon the application of the Classis, upon sufficient reasons. The general requirement is, therefore, that one must have a professorial certificate from one of our own seminaries in order to be admitted to an examination for license, and the exception can only be by the act of the General Synod in a special case for special reasons—a difficult and cautious but not impossible exception. In consistency with this requirement, the Constitution prescribes the greatest care in the selection of *Teachers of Theology.* To the General Synod is given the sole power to elect such teachers; each Classis in the church has the right to nominate one for that office, the Synod may add three nominations of its own, and must then proceed to an election with the utmost deliberation and care. The one eligible to office must be an ordained minister of the Word; and when elected he must devote himself exclusively to his office, he can not be a pastor of a church nor a member of any church

assembly, but is constantly a teacher of theology under the appointment of the General Synod, and answerable alone to that supreme assembly of the Church. And the Seminaries themselves are under the entire control of the General Synod.

When one is licensed to preach by a Classis the license continues until revoked, but it may be revoked for cause in the discretion of the Classis. The license is only to preach; he may not administer the Sacraments, nor act as a member of the consistory; he is not an officer of the church, but only a candidate for the office of minister of the Word. The student, after entering upon his studies in the theological seminary, must not transfer his church membership to a church belonging to another classis. So each classis of the Church has the right and duty of caring for and at last licensing its own members. The one licensed is thereby commended to the whole Church. When he receives a call to be the pastor of any particular church he is to be examined by the classis to which that church belongs, on the prescribed subjects, and is then ordained to the ministry. A licentiate can become a minister only when called to be a pastor of some church, or when sent to the foreign mission field by the whole Church, or when some classis directs him to mission work in our own country, and then only upon his passing an examination on the prescribed subjects and being ordained by the classis. A graduate of a theological seminary belonging to another denomination can not be admitted to an examination for license without a dispensation from the General Synod, but a licentiate of another denomination in fellowship with ours may be admitted to examination for ordination.

2. Concerning Elders and Deacons. The elders are described in Acts xx: 17–28 and the deacons in Acts vi: 1–6. By our Constitution both elders and deacons are in active office for only two years; they may be re-elected to the consistory, but if not, they become members of the Great Consistory. One need not be a deacon before he is made an elder.

They must be chosen from the male members of the church in full communion. In forming new churches only the male communicants have the right to vote in their election. In established churches, where they are elected by a popular vote, all the members of the church over eighteen years of age, male and female, have a right to vote. When a classis forms a new church, only the male communicants received by letters of dismission from other churches have a right to vote. The classis constituting the new church has no right to receive members on confession of their faith; that right is specially given to the elders of a church, and is nowhere given to the classis.

3. Concerning Consistories. The consistory, in calling a pastor, may devise its own way of finding out the preference of the people. If a congregational meeting is called, the consistory should plan how its preference is to be expressed; it may prescribe who shall have the right to vote, whether all members of the church regardless of age and sex, or all members of the congregation, or only heads of families, or only pewholders or subscribers to the salary. The way of consulting the people is discretionary with the consistory. The consistory's call to the pastorate is subject to the approval of the classis. The whole Church in the Constitution has

prescribed the nature of the call, and the individual church has no right to change or set aside any of its provisions or relieve the pastor from any of its obligations.

The clause in each call concerning the pulpit exposition of the Heidelberg Catechism is further enforced by Art. 6, § 13. This is a distinctive feature of our Church spirit and policy, intended to secure an intelligent membership of strong convictions and deep experience. The Catechism is a progressive statement of the great truths of our religion as they are experienced by the believer, and the faithful preaching required will make our Church excel among the Churches in a devoted membership.

A stated supply is in no sense a member of the consistory, nor has the consistory any power, even of courtesy, to make him a member. The consistory is the corporate body holding the property and making the contracts of the church.

It is possible for the consistory, at its regular meetings, to pay so much attention to the temporal concerns of the church that the spiritual affairs are slighted. To avoid this it is an excellent plan to have a regular order of business, in which the spiritual affairs have the first consideration.

The Constitutional question (Art. 6, § 5) should be asked in the prescribed words, and a record of its having been asked should be inscribed in the minutes. In case an unfavorable answer is given, the steps to be taken are described in the division upon Discipline.

4. Concerning the Classis. Each classis is composed of the ministers and an elder delegated by each consistory. This elder need not be a member of the con-

sistory, but may be a member of the Great Consistory. The Classis is the only body having the power of forming new churches. When the church is within its borders, it may be formed by a classical act or by committee. When the church is in distant parts, the missionary sent to gather such churches is regarded as the classical agent.

The Classis may dissolve the pastoral relation upon the application of both parties, or of either, the other party objecting, upon hearing of both sides; but it has no power to take the initiative or to dissolve the relation, both parties objecting. Art. 7, § 2, is to be construed in harmony with Art. 2, § 15.

5. Concerning the Particular Synod. The four elders designated from each classis need not be members of the Classis at the meeting electing them, nor of the consistories therein represented, but must be members of the Great Consistories within the Classis.

6. Concerning the General Synod. The delegates, both ministers and elders, are from the Classis and nominated by the Classis, but they are appointed by the Particular Synod, which for sufficient cause, to be judged of by itself, may appoint other than those nominated, and in this case also the elders may be members of either the acting or the Great Consistory. The General Synod is a continuous body. The delegates are appointed for a year, and hold office until their successors take their places. This is also the case with the Particular Synod. The Classis is a continuous body, not only in the ministry, but in the elders delegated by the consistories, who are generally elected for a half year only, and hold office until their successors take their places.

Concerning the customs and usages, the directions are easily understood and should be faithfully obeyed. The importance of the subjects treated is considered in our studies of Liturgics and Pedagogy.

7. **Concerning discipline,** the plain directions are in the line of three great principles:

1. The object of discipline must give the sole motive. Popular prejudice and private grudge are to be carefully excluded.

2. The offense for which one may be disciplined must be clearly defined in Scripture. The laws of the Church must be in full harmony with the Scriptures.

3. The rights of the accused are carefully guarded. He is held innocent until he is clearly proved guilty. Discipline must be undertaken only when it is a clear duty, and then it must not be neglected. It must be carried on only in a Christian spirit; fidelity to Christ is always in harmony with the best interests of the soul of the accused and with genuine love for that soul. Care should be taken not to begin a trial unless there is a reasonable prospect of the church being successful in proving the accused guilty of the offense.

The utmost care should be taken to fully understand and carefully observe each step of the process and trial so plainly prescribed, so that every right of the accused is carefully guarded from the beginning, and so that if an appeal is taken the church may be fully sustained.

The court from whose decision an appeal is taken can never be made a party to the case. The original parties remain the only parties in the case through all the appeals until the final supreme court is reached, from whose decision there can be no appeal.

The court in which a case begins—*e.g.*, the consistory—virtually acts in three capacities: as a grand jury, to see whether there is a probability of proving the accused guilty; as the prosecuting party, to bring the accused to justice (to this end one of its members must represent it); and as a court, to pronounce upon the case. The two former capacities should lead it to be specially careful to guard against all prejudice in the latter capacity. But in the appeal it does not appear as the court, but as the prosecuting party in the case. The record of the evidence should be in the words of the witnesses and subscribed by them.

8. Concerning amendments. The General Synod, in considering the "final declarative resolution," may go back of the returns of the Classis in its discretion to discover the mind of the churches. The whole history and spirit of our written Constitution show that the source of authority is in the individual church, and in the amendment, as in the formation of the Constitution, the effort is to discover the mind of the churches.

While our Church is governed by elders, it differs from some other denominations so governed in *four particulars:*

1. The source of authority and the reserved powers are not in the Classis or Presbytery, but in the individual church.

2. The elders are in active office not for life, but only for a term of two years.

3. Our church has in its consistory and whole polity the deacons as a part of the church organization, as in Acts vi.

4. The consistory of elders and deacons, all members

of the church, form the corporate body holding the property and making contracts; and so we have no body of trustees, some of whom, or all, may not be members of the church. So we do not call ourselves by a name indicating government as Presbyterian, but in government as in creed and worship we go back of all the errors of Rome, and come as near as possible to the early Church reformed, and call ourselves the Reformed Church.

CHAPTER V

PEDAGOGY

Pedagogy is the science of education, the science of which teaching, including training and discipline, is the art. Now, science is the systemized sum of our knowledge of any great department of God's work. In its growth there are:

1. The search for facts—the observation and investigation include forces and laws.

2. Judgment of these facts—a discrimination of values, a comparison and classification of them.

3. Reasoning upon these facts—an attempt to discover a theory which will account for all the facts, forces, and laws. It is obvious that the study of the science of education is needed to attain the art of teaching.

Education is the drawing out or development of man's powers harmoniously and in due proportion for his complete living in relation to himself, to society, and to God.

Plato says: "It is the perfection of man's powers." Dante: "It fits man for eternity." Milton: "It regains what man lost in the Fall." Herbert Spencer: "It prepares man for complete living." Rosenkranz: "It develops the reason in its effort to become like the Infinite One." President Hyde: "It fits one to earn his living by the exercise of trained powers, to support the institutions of society by intelligent appreciation of their worth, and to enjoy the products of art and civilization

through the imagination and taste." President Butler says: "It is the adaptation of a person, a self-conscious being, to his environment, and the development of capacity in a person to modify and control that environment." This environment is in two divisions—physical and spiritual; the latter is that accretion in knowledge and its results in habits and in conduct which we call civilization. Civilization, or spiritual environment, may be divided into five classes: man's science, literature, art, institutional life, and religious beliefs. Education is a whole; leave out any of the above classes and it is defective.

Education, as described by these great masters, includes the development and training of all man's power, both physical and psychical, the acquisition of all the knowledge needed for growth, guidance, and enjoyment, and the attainment of skill in the application of this power and knowledge to the purposes of life.

The main departments of pedagogy are three:

1. Historical. This treats of the methods and attainments in education of the different races of mankind. It is the gathering of the vast experience of the race. Parents have taught and trained their children from the beginning. Nations have developed in different directions — the Greeks in intellect and love of the beautiful, the Romans in will and love of power, the Hebrews in the moral sense and love of righteousness. The Bible abounds in principles and methods of education.

2. Descriptive. This treats of the methods, principles, and ideals of education prevailing among all races in the world to-day. Primitive methods may be observed still

existing in many nations, while the most advanced methods are found in Germany, France, England, and America, where teachers of all grades are required not only to master subjects, but to be skilled in developing the powers of their scholars.

3. Practical. This endeavors to make the largest possible use of principles proved valuable, and to attain the best ideals of methods and results. It is not visionary, as if trying to make angels, but reasonable, based upon the knowledge of the powers natural to man, and of the forces within reach for their development.

Pedagogy should be taught in a theological seminary for at least three reasons:

1. The minister's self-education. He should be a growing man, constantly developing his powers in his life-work.

2. His work is largely one of education, of instruction, and training in the complete living—the Christ-life.

3. He should be the wise leader or director of a large educating force, consisting of the parents and the teachers in day-schools and in Sunday-schools.

The first principle of pedagogy is the study of the child, or the being to be educated, whatever the age. The matter of first importance is not the subject to be taught, but the being to be educated; the subject is only a means to the end; even the Gospel of Christ is a means to manhood. This fundamental principle applies to all grades of education—to teachers in the day-school and in the Sunday-school, and to preaching the Gospel in Christian or in heathen lands.

This principle may be readily accepted in arithmetic.

The old plan was to consider the subject first; then the method was often dull and repellent, a mere strain on the memory. But the child does not exist for arithmetic, but arithmetic for the child. The method now is to awaken an interest in the child and draw out the powers to understand, in order to calculate. It should be accepted just as readily in religious truth. The Holy Spirit converts, but what does He convert and how? The human soul by means of the truth. How to reach the soul, then, with the truth should be the aim of those who would work with the Holy Spirit. The avenues to the soul are to be discovered if we would be the Holy Spirit's messengers to carry along those avenues His truth and power. Psychology may be called a map or picture of the teacher's or preacher's avenues to the soul; not only must he reach the soul through these avenues, but the soul expands through them.

In the study of the child or being to be educated there are two distinct subjects, each of vast importance, to be thoroughly considered.

1. The general elements. These belong to a child as a child—elements of childhood, of human nature.

2. The special characteristics. These are the peculiarities of each child, largely due to heredity and environment. These latter, of course, are largely modifications of the former. The child under consideration is still a child, tho a very peculiar one. The consideration of the general elements is a wise preparation for the further consideration of the special characteristics, and this is a wise hint for ministers in their study of human nature.

The general elements are the powers of the child

capable of being educated. The human being has three distinct classes of powers:

1. The power to feel. The sensibility.
2. The power to know. The intellect.
3. The power to choose. The will.

The power to feel comes first into exercise, and is fundamental throughout life. It has two great departments: Bodily Feelings and Psychical Feelings.

Bodily Feelings have three divisions:

1. The Senses. The general are the organic sense, vital sense, and temperature. The special are sight, seeing, hearing, touch, taste, smell, and muscular resistance.
2. The Appetites. Of hunger and thirst; for exercise, rest, and sleep; and that of the sexes.
3. The Instincts. Of play, self-regard, self-defense, self-preservation.

Pedagogy pays much attention to the *bodily feelings.* It seeks to develop the healthful exercise and control of the appetites and instincts and the general senses. The aim with regard to the special senses is to cultivate them into full and harmonious action. It recognizes that the powers of observation give the material not only for all further mental action, but that their full development increases brain power. It values, therefore, not so much the things seen as the power to see them. It trains to see clearly, in detail, completely, and correctly. The minister should pay much attention to this in his self-education. He should be a close observer. (1) In his address to his people. He can convey his thoughts and feelings only so far as they see and hear him, for the tone of voice and action of body are not little matters,

but of utmost importance. (2) In his influence with parents. These are the teachers of young children at the time when the senses are to receive their first impulse and direction.

Psychic Feelings have also three divisions:

1. The Emotions. These are of three kinds:
   The Esthetical—the feeling of the beautiful.
   The Ethical—the feeling of the right.
   The Religious—the feeling of a Supreme Being.
2. The Affections (so named because they affect the object). These are benevolent or malevolent.
3. The Desires (so named because they crave the object in order to affect one's self). These have as their opposites the Aversions.

   A desire strong enough to incline the soul to secure or repel the object is an *inclination* or *repulsion*. Becoming habitual, it is a *disposition*. Made intense by the presence of the object, real or imaginary, it is a *passion*.

With regard to the Psychic Feelings, pedagogy aims to develop the early and normal unfolding of the Esthetical, Ethical, and Religious emotions, and to give the affections and desires a benevolent rather than a malevolent direction. That system of education is sadly defective which leaves out of its conscious purpose the evolving and training the Psychical Feelings, or any one of them. Our day-schools should endeavor to evolve the love of the beautiful and of the right; if they are debarred from cultivating the love of God, there is all

the greater need that the Church should do this for all the children she can reach.

The power to know has three great departments: (1) The Presentative, (2) the Representative, and (3) the Thought Department. The Presentative provides the material for the other departments to work upon; they are entirely dependent upon it. The Representative recalls and remolds by the memory and the imagination all that the Presentative has gathered for it.

Pedagogy tries to strengthen the memory by obedience to its two great laws:

1. The law of *Association.* Obedience to this law strengthens the memory by grouping the things to be remembered by their—

(*a*) Contiguity. *E.g.*, 400 B.C. Socrates–Malachi.

(*b*) Succession. *E.g.*, the Battles of the Revolution.

(*c*) Correlation. *E.g.*, the Invention of Printing, the Discovery of America, and the Reformation.

2. The law of *Preference.* Things are more easily recalled if (*a*) they are attended by deep feeling, especially in harmony with taste; or (*b*) they are gained by intellectual labor, are worked for; or (*c*) they are associated with the act of the will, commanding attention. The acquisition by child or man is of value only as one is able to use it when wanted. After-wit is only an annoyance.

Pedagogy also cultivates the imagination by calling into exercise its three great powers:

1. Its modifying power (taking one thing for another). *E.g.*, a stick for a horse.

2. Its constructing power (enlarging or diminishing things). *E.g.*, blocks builded into a house.

3. Its creating power (making new combinations). *E.g.*, creating the great hunter Orion into a constellation. The young child at play, the student in college, the minister on his walks and in his study may cultivate the imagination by the exercise of these powers. The only materials for imagination are from the presentative powers.

The Thought Department of the power to know has these three divisions:

1. Conception, to form words (names of conceptions arise from comparing and classifying the things perceived). *E.g.*, a tree.

2. Judgment, to form sentences (statement of facts). *E.g.*, the tree grows.

3. Reason, to form conclusions (to attempt to reach general truths, even the universal truth). *E.g.*, the tree grows because it is alive.

Pedagogy so directs instruction and training from the earliest stage throughout the whole life that the least interference and the most help shall be given to the normal development and harmonious unfolding of the various departments of the power to know. Knowledge of child nature is to the teacher what knowledge of plant nature is to the gardener, who adapts soil, sunshine, water, and all his care to the plant, not hindering but helping its healthy growth. The mind grows. It must have time to grow—to force it does not produce a strong growth. But the growth should not be hindered, nor dwarfed, nor perverted; rather it should be wisely cultivated and directed, that it may result in a strong, fully rounded, well-proportioned mind.

The aim of pedagogy is not so much the amount of

things known as the cultivation of the power to know as a whole. The development of one power at the cost of another is discouraged, the neglect of any power is condemned. *E.g.,* the committing to memory words as mere sounds is discouraged; the thought power must know, the imagination must see, the meaning of the word, and then the memory acts.

The power to will has three great departments. The action of the will is limited to those matters placed before it by the other powers. It may then simply choose among the matters so presented and stop there, or it may purpose to act and stop there, or it may go on and exercise its full power, and command and enforce action.

Its three departments are thus to *choose*, to *resolve*, and to *command*.

Pedagogy seeks not to crush the will, but **to develop it to full action,** to exercise it to choose wisely, resolve promptly, and command firmly. It aims so to conduct instruction and training that indirectly through the culture of all the powers, and directly by constant exercise, the will shall choose the true and good not weakly but strongly, resulting in resolution and command. The minister whose supreme aim is to reach the will by pulpit and personal appeal must follow the steps of pedagogy just as fully as the mother with her child or the teacher in the school. These steps are at least three:

1. The matters presented to the will for choice should be clearly and fully described. This is done by the power to know, mainly using material directly given by the power to feel. The will is now compelled to choose among the things fairly seen.

2. The feelings are recognized as the solicitors of the will; their work is persuasion to a particular choice, but they can not coerce the will to that choice. The will has no power directly to awaken or check feelings; we can not feel happy by willing to feel so. But since the feelings are largely awakened or checked by knowledge, the will may call memory, imagination, and thinking into such action as will awaken or banish certain feelings. Since the feelings only solicit, the will can dwarf certain feelings by refusing to yield to them, and cultivate other feelings by yielding to them. So also the will may grow weak, and may come largely under the power of any class of feelings by constantly yielding to its solicitations, while that class of feelings as constantly grows in power.

The will may thus choose for its solicitors the higher feelings, the esthetic, ethic, or religious feelings, or the lower feelings—the appetites and senses. The will may so constantly choose the higher feelings that these become steadily increasing habits of feeling. By this action of the will the desires become inclinations, dispositions—even passions. Of course the reverse is equally true. The action of the will is not, therefore, limited to a single choice, but has a large influence in confirming or changing character by a series of choices.

3. The Conscience, which may be called the Judge of the Ethic sense, has a large influence on the will. The power to judge whether a thing is right or wrong may be claimed as belonging to the power to know; but the conscience has two special powers belonging exclusively to itself:

(*a*) Before a choice is made it gives its clear decision

that the will ought to choose the right and refuse the wrong. This voice of conscience may be kept clear and made stronger by the will acting in harmony with it, or it may be made blurred and weak by the will repeatedly acting in opposition to it.

(*b*) After a choice is made the conscience gives its clear verdict, not only condemning the choice or approving it, but condemning or approving the will for making it. It does not take into consideration the strength of the desires or appeals; it confines its verdict simply to the right or wrong of the action of the man.

Pedagogy follows conscience in the preference of motives to be presented to the will, insisting they should be those of good rather than those of profit, moral rather than prudential. Pedagogy regards the presentation of motives as an important part of education in family, school, or pulpit, in that they foster the will in the choice of right for right's sake. The principal classes of feelings to be used in training the will to prompt and strong action are:

1. The desire to excel—*e.g.*, ranks or grades (*a*) in man's sight; (*b*) in God's.
2. For approbation—*e.g.*, by equals, by superiors, by God.
3. For power—*e.g.*, full life, immortality.
4. For knowledge—*e.g.*, of things, of persons, of God.
5. For future good—*e.g.*, in this life, in the future life.
6. A sense of honor—*e.g.*, man's standard, God's standard.
7. A sense of duty—*e.g.*, obligation to man, society, God.

Each desire has its reverse, a repulsion to be avoided.

Obedience to authority arising in a sense of duty will develop from control by others, by which one is made to do right; to self control, by which one wants to do right. This is the highest form of appeal to, and exercise of, the will. Thus pedagogy seeks to present matters for choice clearly, to arouse the higher class of feelings as solicitors of the will, and through cultivating the will into strong and full exercise, to give the conscience a favorable hearing.

Pedagogy values very highly the order in which the general elements develop from earliest childhood, as its aim is to work with nature in fostering normal growth. The order seems to be the power to feel first, the power to will next, and the power to know last. The earliest training should be in directions that do not need to be corrected or changed in advancing life. The power to know, awakening last, depends for its development upon the acuteness and energy of the senses, the intensity of the emotions, affections, and desires, and the force and constancy of the will. The earliest training is, therefore, of the senses, the emotions, and the will. In the development of the power to know, the Presentative power develops alone for the first year or two, and maintains the amount then reached through life. The Representative powers awaken during the second year—the memory first, and then the imagination, which outgrows the memory after the sixth year. The Thought powers awaken last. Conception comes first, judgment next, reason last. Judgment and reason outgrow conception after the sixth year. The inductive power of reasoning awakens earlier than the deductive. At six years the Presentative and Representative powers form

two-thirds of the child's nature; at twelve years, one-half; after that age the Thought powers increase, but the others do not diminish. Beecher's saying, "To hold a popular audience one must paint pictures or tell stories," is psychologically true. The closest reasoning is made more effective by apt illustrations, since the strongest Thought power is built upon and accompanied by the Presentative and Representative powers.

The point of contact is the place of common knowledge where teacher and scholar meet—this is the starting-point for instruction and training. The knowledge of the elements of child nature help us to discover this "point of contact" with the child mind. It is evidently on the side of the Presentative rather than the Thought powers, markedly so in early life and largely so in advancing life. This is true of the heathen mind as well, since it is often an undeveloped mind. Our Lord's teaching by parables, and His use of illustrations, is based upon this principle; He never drew His illustrations from the carpenter's trade, for tho He was familiar with it, the people were not. The power of the child to learn and develop along the lines designed by the instruction can only be awakened by touching some common point of common knowledge, "the point of contact." So the soul of any one is insulated from salvation until the point of common knowledge is found. No one ever gets hold of anything by pushing it away from him. To say at the outset to child or heathen, "You are wrong," pushes away; it is superiority that repels. To find some point of common interest or belief takes hold of the hearer's mind; it is appreciation that draws. Whatever truth is common to heathenism and

Christianity is the "point of contact," and the wise missionary begins there.

The three great principles or maxims of pedagogy are:

1. Teaching both in matter and method must *adapt itself to the mind of the scholar.* The chief quality the teacher should possess and cultivate is that sympathy with the child that promptly and constantly adapts both matter and method of teaching to the child nature. This instinctively discovers the good traits and powers of each child, and tries to help it to its own normal development.

2. Teaching must *awaken the mental activity.* The power of learning, rather than the thing learned, is the important thing. The aim of the good teacher is to gain the cooperation of the scholar, to rouse the mind into activity, not one power only or mainly, but the whole mind—to learn, realize, and hold the truth. True teaching is leading to think.

3. Teaching must foster the normal *unfolding of the mental powers.* The relation of the subject to be taught to the act of learning is that of orderly progression. The powers of the mind are to be normally evolved by progression in teaching. The orderly progression of truth, each new truth being the truth next in order to that already known, must be presented in a way that shall promote the orderly progression of the scholar's mind. The orderly progression of the truth is needed for the understanding of the truth, but it is needed as well to promote the orderly progression of the mind. The great words of pedagogy summing up these principles are Adaption, Cooperation, and Progression—excellent words for the pulpit as well as the school.

These great principles of pedagogy are found in the constitution of the mind and never change. Many teachers, tho ignorant of them, instinctively obey them and are good teachers. Teachers may know them and act contrary to them; they are sure to be failures. We should clearly know and faithfully follow.

The methods of teaching are the modes of applying these principles, and are liable to variation. If the principles are understood and obeyed, a wide range of methods may be of great value. The aim should be "sound principles" in a "variety of methods." Skill often lies in using different tools, sometimes in being the thorough master of but one.

The three great methods of teaching are:

1. Questioning. This has three objects:

First, it leads the scholar to define his knowledge, and thus fixes in the mind the truth already known; second, it leads him to see the limit of his knowledge, and so gives the starting-point for further instruction; third, it leads him to be discontented with his ignorance, and so quickens the feeling and conscience to stimulate to efforts to advance. Questions are to be carefully prepared for these three ends.

2. Telling. Questioning has its limits; it can only draw out of the mind what is already there or may be inferred. New truths must be communicated by the teacher, or the teacher must direct where they may be found. Lecturing, use of text-books, and directing courses of reading and investigation lie in this method.

3. Showing. This is accomplished by means of objects, drawings, experiments, demonstrations presented directly or by a vivid description, or the scholar may be

directed in his search for them. Illustrative teaching awakens interest and explains; its object is twofold: to make the scholar see, and to cultivate his power of seeing.

There are two great kinds of teaching; these often combine, and the transitions from one to the other are frequent and not clearly marked.

1. *The Inductive*—from particulars to generals. The basis of this is investigation, close observation, and then reasoning upon the results of observation. This follows the orderly development of a growing mind, and should be first used.

2. *The Deductive*—from general to particulars. This supposes an already developed mind until the third power of the Thought power—*i.e.*, the Reasoning power—has been awakened, and its use has to be delayed until that time. Text-books are themselves the product of induction—*e.g.*, those of geology; but their use is largely the deductive kind of teaching. Even when the teacher takes his scholars into the field of investigation he must be familiar with the classifications, and must direct his scholars what to look for and how to find things.

The two kinds are to be combined in religious teaching, as we shall soon see.

Pedagogy, in its study of the general elements of human nature, pays **special attention to its growth.** There are three periods of this development:

1. *Childhood,* in which the power to feel prevails.
2. *Youth,* in which the power to know prevails.
3. *Adolescence,* in which the power to choose prevails.

Important changes are those from childhood to youth, at about six to eight years of age; from youth to ado-

lescence, at about fourteen or sixteen years of age; and into maturity, which is reached at about twenty-two or twenty-four years of age.

A great law of psychic action is that every act of the soul leaves an increased power and tendency to act in like manner. Power and tendency are the necessary resultants of all psychic action. This law runs through all the periods and changes of advancing life. The period of childhood gives its cultured power and tendency to feel to youth. So the period of youth gives its developed power to know to adolescence. The period of adolescence gives its cultured power to will to manhood.

A pedagogic principle based upon this law governs the selection of the kind of teaching for these periods of life. It is that each branch of instruction and training should be introduced at the point where the scholar's mind begins to unfold in that direction, and should prevail through the period when the scholar's mind has a natural instinct for it.

The kind of teaching that should prevail in *childhood* is: First, the inductive, that which trains the sense powers to the character desired for life. (Begin in childhood to train children to be close observers.) Second, that which awakens the psychic feelings and gives them the character desired for life. (Begin in childhood to secure in children right emotions for the beautiful, the good, and toward God.)

The religious instruction appropriate to *childhood* is: First, giving the incentive and example of true living, the parents and teachers showing the virtues of faith, hope, and love in their lives. (Practise precedes theory. Life is given its direction by living. To see

and feel life stir the instinct to live that kind of life.) Second, telling Bible stories that show the lives of men and women trying to serve God and man in varied circumstances, beginning with the Old Testament and advancing to the New Testament's higher and fuller living.

The kind of teaching that should prevail in *youth* is a wise combination of the inductive and deductive kinds. The inductive should continue and be slowly combined with the deductive. The thirst of youth to know should be fostered, and the investigating and reasoning powers should be given the quality desired for life.

The religious instruction appropriate to *youth* is the personal life of the Bible continued, with a gradual introduction of the great truths of the Bible, to be reasoned about for their acceptance. The theory of life naturally follows life itself, and is thus properly introduced to the power to know as explaining and confirming practise. The stage of doubt often arising in youth should be met in a rational way. It is the unrest of the mind, the awakening thirst for truth; it should not be frowned upon, but met with frank sympathy by the Bible theory of life—and met at the time it arises, before it becomes confirmed by neglect or unreasoning opposition. We do not scold our children when they are hungry, but feed them.

Religious instruction should compare favorably both in principles and methods with secular education, the Sunday-school with the day-school. In the day-school the deductive text book and the inductive experiment and investigation are combined. So in the higher schools botany and geology are taught, not by aimless and haphazard

examination of the fields, but by a text-book leading to as thorough an examination as possible—and this is in harmony with the normal unfolding of the mind.

The truths of the Bible, like the truths of nature, are of great variety, and are scattered in perplexing and fascinating confusion. Many catechisms set forth these truths in clear descriptions and in a progressive system.

The catechisms should be used as deductive text-books and the Bible as the inductive field of investigation. The simple catechisms should be introduced at the beginning of the period of youth, and the more complex later, but both should be taught as guides to Bible investigation.

As an example we select the subject of sin :

"The First Lessons in Christian Truth" says :

> "I very often do wrong and fail to do right,
> God calls my failure and wrong-doing sin."

The Heidelberg Catechism says: "I am prone by nature to hate God and my neighbor."

The Compendium says: "I am prone to transgress the commandments of God in thought, word, and deed."

The Westminster Catechism says: "Sin is any want of conformity to or transgression of the Law of God."

The New Evangelical Catechism says: "Sin is any thought or feeling, word or act, which either is contrary to God's holy law or falls short of what it requires."

Now use this catechism teaching on one subject as a guide to investigating the Bible. It is always a fascinating thing to judge the lives of others. What kind of lives did the men of the Bible—from Adam to Paul—

live in this single regard, judged by the natural conscience of the child? How does the life of Christ compare with these lives?

Progress can now be made to the revealed law—the standard of judgment. When was it given? How summarized? Does it awaken a response in our conscience? Further progress follows in what the Bible teaches about sin: What is the Bible's definition? How does the Bible regard it? Still closer comes the subject to the conscience and the will. Then the progress to the next step of truth of the catechisms: How to get rid of sin. Last, the setting forth of the Savior. Time could and should be taken on each important step in the progressive statements of truth, to make a thorough study of the Bible.

Some defects in religious instruction in the family and in the Sunday-school arise either from the want of system in teaching the Bible, or from the lack of investigation of the Bible in teaching the catechism.

Teachers are rarely gifted enough to arrange a good system of truth for their use; they therefore teach the Bible aimlessly and at haphazard, or in connection with their own ill-considered and disconnected dogmas. On the other hand, the catechism is taught often as dry dogma and mainly to be committed to memory, without trying to show how its truths are found in myriad forms in the Bible field. The combination of the inductive and deductive methods will correct such serious defects.

Besides the interest awakened in the scholar by having the wise direction of the catechism in his search for truth in the Bible, the progressive order of truths in the catechism fosters the orderly development of the power to know along the lines of religious instruction. It is

thus in harmony with the laws of the mind, with true pedagogic principles of the orderly unfolding of all man's powers; it stirs the emotions, fixes in the memory, accumulates force upon the conscience, and appeals to the will, thus tending to the conversion of the soul in youth or early adolescence.

The kind of teaching that should prevail in *adolescence* is the continued combination of the inductive and deductive kinds for the continued development of the powers to feel and to know, but now specially presenting ideals, standards, and motives developing the power to will in right choices for mature life. Adolescence is the period of quickened intellect, asking earnest questions; of quickened conscience, seeking ideal righteousness; of quickened social sense, thirsting for companionship; of quickened choice, longing for high aims and purposes in life. Instruction should meet and satisfy while further stimulating these awakened powers, and aim to develop the will to a strong choice, resolution, and command for right living.

The religious instruction appropriate to *adolescence* is the orderly, progressive teaching of the period of youth continued, with a direction and accumulation of force upon the conscience, and of appeal upon the will, leading to a life decision for the service of God.

The purpose of religious education is to make good Christians. This is to be held in view through the whole course, but is to culminate at the period shown by the God-given laws of the soul as the best period for life-long decisions. In the religious teacher neither zeal without knowledge nor knowledge without zeal will avail; both should exist in good degree to enable one to

lead the scholar to become a devoted follower of Christ. We should aim by wise methods to secure the conversion of the scholar at the age of adolescence. The Roman Catholic, Episcopal, and Lutheran churches wisely strive in their confirmation classes to bring the adolescent into Church relationship. Dr. Starbuck and Dr. Coe have recently conducted careful investigations in the psychology of religion, and conclude that the average age of men at conversion is sixteen and of women is fourteen, thus indicating the age when the Church should intelligently purpose to bring her educational methods to the point of conversion.

The special characteristics or peculiarities of the individual child are either the encouragement or discouragement of the teacher, and call for all possible sympathy, patience, and skill, that both the bright and the dull, the willing and the unwilling, may have the special treatment each needs. The two forces having large influence in making up these individual peculiarities are:

1. *Heredity*, the force of ancestry, immediate and more remote (how far back none can tell), molds not only the physical and mental powers, but also the emotions, dispositions, and force of will. The general elements just considered belong to all children, are the qualities belonging to mankind, just as all men have noses. The individual peculiarities come from ancestry by heredity, as does the shape of each nose.

2. *Environment* of native land and home and all social conditions molds character also.

The extent of the influence of these two forces is difficult to estimate, but the slightest consideration of the

subject is calculated to awaken in the teacher a great interest in each child and to call out one's best effort to meet each case.

Christian pedagogy has *three purposes with regard to heredity:*

1. It recognizes its full force and adapts its teaching not only to child nature in general, but to the individual peculiarities of each child.

2. It has confidence in the truth it teaches, and in the grace of God acting through it to renew not only human nature in general, but each individual soul, however dense or perverse it may be.

3. It recognizes heredity as a power to be used for the future, and that training a child is training future generations—how far ahead none can tell. It gives the force of heredity a new direction and tone. "To reform a man you must reform his grandfather," "To train a child you must begin a hundred years before it is born," are very discouraging sayings at first sight, but upon further reflection they become very stimulating. Training a child of dense parentage, that is discouraging; but we should persevere. We have the truth and grace of God, and in training the child we are training the possible father of many generations—are training the child to be born a hundred years hence. In this way Christianity has come to us from the teachers who taught our heathen ancestry. Christian pedagogy is not the victim of heredity, but the master of it.

Christian pedagogy has *three purposes with regard to environment:*

1. It adapts itself to its great power. Recognizing that the educational and religious life of a nation centers

in the family, it strives to enlist and qualify the parental and all home influences in its behalf.

2. It believes the grace of God is not baffled by environment, but is able to rescue from the most unwholesome. Courageously and hopefully it acts as it believes.

3. It strives with great interest to improve environment, to change a bad into a good one, or to make an entirely new one. It thus views environment as a great training force, and endeavors to capture it from evil and use it for good.

Christian pedagogy views the **conversion of children** as more easy of accomplishment, more liable to be thorough in its nature and more important in its results, than the conversion of adults.

1. It is more easy of accomplishment. Children are easier to reach and influence just before and at the age of adolescence than later in life. God indicates in the nature of the child that the age of life choices should be used for Him. The culmination of instruction in religious truth is to look for conversion at this age.

2. Conversion at this age is more likely to be thorough and permanent, because it comes in the normal order of the development of man's powers; it also antedates, and so prevents, the formation of reverse choices and habits of thought and life; also it forms a kindly environment in the associations of life then forming—friendship, business relations, especially marriage.

3. It is more important in its results than the conversion of adults. The conversion of the middle-aged, especially of hardened sinners, is more thrilling and makes more excitement in a community—the rescuing of a man seems the greatest work possible; but the sav-

ing of a child, while quieter, is more important. Prevention is not only better than cure, but there is no cure for the wasted life of the adult, no cure for the bad influence he has put forth for many years; the man is saved, but his life is more than lost. In saving the child the life of culture and influence is saved also. In saving the child the powers of heredity are also enlisted, while in saving adults only the remaining influence of parents over grown children is saved—the heredity has been on the side of sin. Twenty men and women of fifty years of age are converted; they have a probability of living to sixty-five, so three hundred years of life on earth are saved; but there is no possibility of heredity in their case. Twenty boys and girls of fifteen years of age are converted; they have a probability of living to sixty-five, so one thousand years of life on earth are saved, and the boundless possibility of heredity is enlisted on the side of Christianity, and not only of heredity, but of a new environment. Ministers should spend much of their strength on their sermons and in striving to reach adults; they may well be thankful if adults, heads of families, are converted; but they should remember both in sermons and in pastoral work the children, and may well joy in their conversion—the conversion of the society and the families of the future.

A great pedagogic maxim is that teachers are to be taught to teach; they are to be trained in their work, are to become specialists. This pedagogic maxim, "Teaching teachers to teach," runs through the Bible. The calling of Abraham and the training of Israel was that they might teach the world. The schools of the prophets taught the teachers of Israel. The brotherhood of

Christ and his disciples was a college of teachers under the Great Teacher. The Church to-day is being trained and inspired by her Lord to disciple the whole world. The State has adopted this maxim; it has its standards and examinations of teachers and its normal schools; it fosters schools of pedagogy, and it constantly cultures its teachers by teachers' conventions under expert teachers.

The Church has splendid opportunity to carry out this maxim, and should heartily embrace it. The pastor of each church should regard himself as the leading teacher of a large teaching force. It should be a large part of his ideal and effort to make this the very best possible teaching force. In carrying out this maxim, "Teaching teachers to teach," the Church has a marked superiority over the State in three particulars:

1. The pastor is a specialist in teaching. He is found everywhere—one in every church, many in every community.

2. The force of teachers is larger and better than the State can secure. The parents, under the Church inspiration and training, are the God-appointed teachers. The Sunday-school teachers are prompted by their love of Christ and of souls; they form a large body of teachers desirious of doing their best for the children and willing to respond to any wisely directed training.

3. The Church has a fascinating field of investigation, the Bible, and the very best text-books, the catechisms, giving the truths of the Bible in clear and progressive order.

The Church should emulate and excel the State not only in the method and thoroughness of the instruc-

tion given, but especially in striving to reach and educate all the children of each community. Parents, though not even attendants upon the church services, will generally be pleased by the attention paid to their children in the Sunday-school; and if the instruction given is thorough and from the heart, the children will become converted and thus carry the spirit of Christ into the home. The Sunday-school, in seeking all the children of a community, is entering upon a mission field in each community of great need and utmost hopefulness. The Sunday-school is not designed to take the religious training out of the hand of Christian parents; it is a human institution, and Christian parents are the God-appointed teachers of their children—the human institution can not supersede the divinely appointed one, but the school should aim to be the parent's efficient helper. But there are many children in every community who have no religious instruction at home. The State schools can give but little instruction of this kind, tho the schools of a Christian community are distinctly Christian. But if these children are to receive any thorough instruction in religious subjects it must come through the Sunday-school. Each Sunday-school should therefore aim to bring in its ranks all the children within its reach, and to give the most thorough instruction possible.

The general principles concerning the nature and management of a Sunday-school include these:

1. It is a church institution. The church should have the deepest interest in it and a loving direction of it. The officers of the church should have the oversight of it, but should exercise their care in a way to develop the

interest and responsibility of self-government, and they should be, where possible, members of it. The pastor should frequently lead the prayers of the church for it, and should advocate it from the pulpit. It is an important field of his work. He should always attend its sessions, and should honor the superintendent and help him efficiently, but should rarely fill that office. A good plan is for him to be a substitute teacher, and by an arrangement with teachers and the superintendent seek to become, in course of a year or more, a teacher of each class and of each child. The expense of the school should be paid by the church as a rule.

2. It is a religious school. The officers and teachers should know by experience the religious truths they teach, should be prompted by religious motives, and should put forth a religious influence.

3. It is a school, not a church. It is not even the children's church. The church service is the place for worship. The children should be present there; the family should worship as a family. Nothing can take the place of this in the religious training of the children of Christian parents. But the Sunday-school is primarily for instruction, not for worship. The worship spirit should pervade all its exercises, but the main exercise should be teaching. The introductory exercises should be short; the closing exercises short also, and by far the larger part of the hour should be given to teaching; and this is all too short—a part of an hour once a week for all the religions instruction many children receive. The aim of the instruction should always be kept in mind —to convince the mind, and bring the heart into loving allegiance to the Savior.

4. The school should be graded. Due account should be taken of the advancing ages of the scholars according to the principles of pedagogy. Teachers also thus become proficient in their grades. The scholar comes under new methods and influences and progressive truths.

5. The Bible should be the familiar book from the first throughout. Picture, story, song are the three elements the infant-class teacher relies upon, but they should all be Biblical. Much attention should be paid to the kind of song used. In the intermediate and advanced schools these also have their important place, but must be Biblical. So throughout the whole school the choice passages of the Bible, "the gold, silver, and precious stones" of the Scriptures, should be selected and stored in the memory. And the scholars should become familiar with the Bible as a whole. Lesson papers, when used, should be used not to the exclusion of the Bible, but as a help to it.

The catechisms should be used in the intermediate and advanced grades as guides to Bible study. They give the progressive system of truths in such grades, they meet the demands of true pedagogy, and may be of great interest to the scholars.

The catechisms of our own Church are Scriptural, simple, progressive, comprehensive, and concise. They are excellent text-books to guide in the study of the Bible. "The First Lessons in Christian Truth" should be introduced when the period of childhood gives place to that of youth; this should be followed by the Compendium in later youth, with the design of leading the scholars to a confession of faith in Christ; and this

should be followed by the Heidelberg Catechism, which treats of truth as it is experienced by the believer.

6. The aim of the school should be conversion of the scholars to Christ. To this end the truth is to be presented with progressive and cumulative force, the religious personality of the teacher is to be fully engaged, and the whole conduct and atmosphere of the school is to be constantly directed.

Often it is wise for the pastor to have a **class in the Compendium**, which prepares for church membership, either in the school or supplemental to it; but it is better still to have the teachers of that grade use this Compendium for that purpose. There are many scholars in each school between twelve and seventeen years of age. Two-thirds of Christians take the decisive step between these ages. Teachers should have a private talk with each scholar on the subject. They may set a date before which they will do this, that it may not be neglected, but it is better to seize the appropriate time.

A Decision Day in school has some advantage, but is apt to make formal that which should be spontaneous and hearty. The design is not to make mere church members, but intelligent, well-instructed, thoroughly convinced and whole-hearted, enthusiastic Christians.

7. The time of the Sunday-school should be so arranged with the time of the church services that both teachers and scholars should be encouraged to attend the church. The habits of church-going should be early formed. Where scholars graduate from the school without having been converted, and without having formed church-going habits, they frequently remain indifferent to the church through life.

8. Sunday-school calisthenics—that is, exercises to develop the strength and beauty of the school—are not to be neglected. We have to deal with children, and appeals to the child nature are to be cultivated. Regular and prompt attendance and good order are essentials. The scholars themselves should be the recruiting agents of the school. Responsive reading and responsive or antiphonal singing; the presentation of banners for attendance at Sunday-school and at church; reports on the blackboard of attendance and benevolence; these and many other exercises that may be devised if they do not absorb time or detract from the main feature of the school, thorough instruction, are to be adopted.

The pastor should not only be a member of the school and a substitute teacher when possible, but each week should **train a class** in which teachers and those preparing to become teachers take up the general subject of teaching. The principles and practises of pedagogy should be the main subject, tho the general knowledge of the Bible and the preparation of the next Sunday-school lesson should have a due place. The pastor should not throw the responsibility of such a class upon the superintendent or any one else; it belongs properly to him.

The church should strive to attain some adequate estimate of the value of the children, and should pay them something of the careful attention her Lord directs, and the pastor here, as elsewhere, is the leader of the church.

The value of a child may be looked at from three standpoints:

1. From that of the Scripture. The value God places upon the child is seen in that the covenant includes

children ; in that the moral law given the race makes mention of children ; in that provision was made in the Old Testament for their instruction in the family and the nation ; and especially in the attitude and teaching of the Lord Jesus Christ to and about children, and the teaching by the Apostles, which is based on Christ's.

2. From the standpoint of humanity. The young child is at once most like and most unlike God ; it has many of the attributes of God in kind, but in the lowest possible degree. These attributes may be left untrained and become perverted, or they may be developed by Christian training until they rule the whole man, and he feels the feelings, thinks the thoughts, and chooses the choices of God, so that at last he attains likeness and fellowship with God.

3. From the standpoint of the parents. Each child, however peculiar, is estimated by the love of father and mother as more valuable than can be calculated in the money or gems of the world. The pastor and the church that slight the children slight the parents beyond excuse, as well as slight God and humanity.

CHAPTER VI

SOCIOLOGY

Sociology is the science that treats of the origin, nature, history, laws, forces, and institutions of society. It asks: (1) What is the fact, what has occurred? (2) In the particular facts, are there any things general—*i.e.*, regularly repeated? (3) What are the causes of these general elements in the various facts?

Like all science, sociology investigates, compares, classifies, and reasons. It is thus distinguished from socialism, with which it is sometimes popularly confused. Socialism is one of the many possible theories of how society ought to be arranged, while sociology is the science of society as it is and as it probably will develop.

Sociology is regarded by some as the *culminating and combining science*, the practical outcome of all the sciences. Astronomy sees the earth as a relatively small ball, related to other balls, swiftly passing through infinite space; society is a company of passengers voyaging on it. Geology, biology, and kindred natural sciences see force streaming up from the earth in various forms, chemical, vital, etc.; these culminate in social force. The physicists can not explain the passage from non-living to living matter—even evolution does not explain origins—but they acknowledge the culmination of development to be in man, the social being. Man, endowed with reason and a social nature, becomes by united effort master of life in all forms and master of the earth itself. Physiology sees man as an animal. Psy-

chology sees in him a conscious mind, a living soul. These sciences all culminate in the combining science of sociology, which sees this living soul in relation with kindred souls.

The principle of evolution, so far as it is seen in other sciences, is seen in sociology—the orderly unfolding of the great plan of the wise Creator. *Three elements* of this principle of evolution are seen:

1. Man, like other creatures, produces his kind from generation to generation, and the law of inheritance of likeness is crossed by the law of variation within the limits of his kind.

2. Progress comes from selection, which involves competition, "the law of conflict and the survival of the fittest"—*i.e.*, of those best adapted to the condition of life in any land or age. In all kinds of life some organisms are slightly above the average, some are below it; in the competition between these there is ceaseless and inevitable selection and rejection, with the result of ceaseless and inevitable progress. When we reach man, two new forces appear: reason and capacity to act in concert with his fellows in organized society. In the great drama slowly unfolding in new and complex conditions the selection and rejection go on until the twentieth century man is reached; and the end is not yet.

3. The law of affection. Birds and even tigers risk life to defend their young, or the species would die out. Nature, in the struggle for existence, develops love; she offers the premium of continued existence to sympathy and helpfulness. Man, with the two forces, reason and companionship with his fellows, may consciously prefer and foster this last law. The constant accompaniment

of evolution is the presiding Creator, and at times the introduction of a new force. Christianity, the supernatural revelation of the Divine nature in human nature, supplements this law of affection, and is preeminently the new force introduced in the fulness of time. Science in any field simply studies how God works in that field. So the science of sociology studies how God works, what are His methods of developing and molding human nature in society.

Sociology has three great departments:

1. Descriptive. The essence and structure of society existing now as the outcome of the past. It is the synthesis of all that has been learned about society.

2. Statical. The powers and ideals existing in society. It takes the facts and forces of descriptive sociology, and regards them as containing social potencies determining social possibilities. It wastes no time in fancying what society might be if laziness was an element of progress, it bases its ideals on the experience of mankind.

3. Dynamic. The possibility of intelligently directing the action of the inherent powers of society to the attainment of its ideals. It is the culmination of sociology, and considers the available force for changing a latent idea into a living reality.

Bible sociology is the sum of our knowledge of the particular society described in the Bible. The Bible gives the account of the origin and growth of a society whose distinctive feature is that it has a special progressive revelation of the being, character, and will of the true God, and the Bible shows how this society has been bound together and molded by such revelation. It begins with a family, which grows into a nation, spreads

into a society unlimited by race or national bounds, and promises to embrace the whole society of the human race. The growing revelation of God shows Him worthy of the supreme love of mankind. Man is cultured in this society until each one recognizes every other member of the whole race as worthy of the love he bears himself. The religion of the Bible is *theological*, based upon the knowledge of God as worthy of supreme love, and *sociological*, based upon the knowledge of man as worthy of the love each one gives himself, and it enters with controlling power into all the relations of this earthly life, and anticipates a social life in the eternal future. The Bible clearly presents, as the fundamental truth of all sociology, that man's like-mindedness with his brother man arises from his like-mindedness with his Father, God. The basis of the solidarity of the race is the Fatherhood of God. Bible sociology is the sociology of the Kingdom of God, an ideal society of the whole race of man on the earth. It is *historical and descriptive* from Genesis to Revelation; it is *statical*, as it contains this reasonable ideal; and it is *dynamic*, as it provides the power to realize this ideal, the Divine Father indwelling in His children.

Since sociology is not studied in colleges generally, and when it is studied it is apt to be an elective, frequently the only place to begin the study before entering upon the life-work is the theological seminary. It should be studied by the theological student for at least **five reasons:**

1. To give him a general knowledge of the elements of sociology and a special knowledge of the sociology of the Bible, since a large part of his life-work is to apply

the latter to the former. Christ's interest is not alone in theological truths; it is also deeply in sociological problems. Some one says, "Where the Bible has one page of theology it has ten pages of sociology." Such radical statements should make us none the less theologians, but only the more sociologists. As we are to study individuals in order to reach them, so we are to study society in order to reach it; but in both cases the Gospel must be magnified as our distinctive message. We are not to abandon theology; rather we are to bring the truths and powers of the spiritual world to bear upon the world of to-day, and are to teach the religion of the sociology of the Kingdom of God.

2. To quicken the minister's sympathy for humanity. The love of souls is apt to be somewhat vague unless we consider the social relations and varied conditions of life, the influence of the past and of the present upon the prospects of the future.

3. To give him clear views of the progress Christianity has made in changing society, lifting woman, caring for childhood, purifying the home, and ennobling life. It illumines Church history, which is not a record merely of Church growth and development of government, worship, and morals, but of the influence of Christianity spreading from the Church life and changing the manners, customs, and spirit of the surrounding society, the spreading power of the Kingdom of God through the centuries.

4. To give him broad views of the missionary work of to-day, the achievements of Christianity in changing the social conditions prevailing in heathen lands.

5. To qualify him as a leader to make the church work

upon each community an intelligent and conscious effort to better society, instead of an unintended and unconscious influence. Piety is good in itself, and its influence is generally sweet and wholesome; but it has made some blunders in administering charity, in caring for prisoners, etc. In many directions an intelligent piety is needed to meet the complex needs of society.

Society in the largest sense is the race of men in their consciousness of kind and the relations that arise therefrom; in a smaller sense, it is any group of like-minded individuals who know their like-mindedness and work together for common ends. Here, as elsewhere in nature, there is "unity in diversity and diversity in unity." The like-minded persons have many differences, and so are capable and desirous of communication, and of sharing the same thoughts, desires, and purposes. They are alike and still differ in many things, and so can be classified; they know this, and so classify themselves.

Society is not an organism, but is wonderfully like one in at least five striking particulars. An organism in biology refers to a living body, either vegetable or animal, composed of different organs or parts, with functions which are separate but mutually dependent, and essential to the life of the organism.

1. Society is like an organism, in that it is not dead but living; it grows and acts.

2. Society, like the organism, is made up of a multitude of living cells or individuals. The human body, for instance, has in its structure five or six billions of living cells; many are constantly dying and being carried away, and their places are filled with new living cells;

thus the body lives. So society, each smaller group, or the whole race, is composed of individuals, the race of a billion and a half of living cells; many of these are constantly dying, but their places are filled with new individuals—thus the society lives on through the ages.

3. In society, as in an organism, these living cells or individuals are arranged in distinguishable parts or organs. The cells, or individuals, in both cases, are the same in kind, but differ in relations; in the body some are arranged in the brain, some in the heart; in society some are farmers, some are traders.

4. In society, as in an organism, these parts or organs cooperate with each other. Cooperation is the law of the body and of society. The apostle Paul says of the Church: "The head can not say to the foot I have no need of thee."

5. The complete life is only realized by complete cooperation. Life is low in the whole body if any important organ fails to cooperate. If a man has a paralyzed arm he is so much less a full man. So in society a labor strike or a capitalistic lockout is a paralysis of an organ, and its lack of cooperation brings the whole society into a low condition of life. The intelligent person or organism has the power of seeing its defects and correcting them; he may foster brain development or muscular development, he may secure a large growth in a desired direction, but if he is wise he will cultivate the harmonious development of all his parts. So the ideal society can only be reached by the full development and complete cooperation of all its parts.

While society is not an organism, its likeness to one is the basis of the organic conception of society.

There are three essentials in the process of the organization of a particular group into a society:

1. Coexistence in the same territory. Extended means of communication widen the possible territory.

2. Means of communication. Language is needed, or exchange of ideas by symbols, some means of discovering similarities and differences, and of coming to agreements.

3. *Resemblances* or like-mindedness arising from kinship, mental and moral qualities, and potential social qualities to be drawn out with the advancing organization, as assimilation of different families, races, and beliefs. The relations to each other and various forms of cooperative activity spring up as results of individual suggestion and practical convenience. When these become so conspicuous as to challenge general attention, they are pronounced by the general consciousness, or social mind, as good, doubtful, or evil, and further development is encouraged or checked.

Sympathy arising from resemblances and differences is the main force in society. Drive a hundred discordant men of different races, languages, and religions into a small territory, and at first there would be no society. But soon sympathy arises, companionship is pleasurable in itself—besides it secures safety, increase of comfort, by exchanging helpfulness and cooperation—and society emerges. Towns, cities, nations, schools, laws, churches result from sympathy. The community of ideas and choices has many degrees. Some races and peoples are more closely bound than others. In the closest unions conflicting factors may exist and are so far an element of weakness.

Individuals are grouped in society by spontaneous or voluntary action into aggregates and organs. An example of spontaneous aggregates is blood-relationship. An example of voluntary aggregates is friendship. Organs differ from aggregates in that they are the grouping of individuals for the performance of social tasks—into farmers, storekeepers, and the like. A man earns his living by doing something for society. His occupation groups him in an organ. These organs are often somewhat spontaneous—a man may be born into his trade or occupation, but generally this association is voluntary. The individual in society is not confined to one relation. Aggregates cross and overlap each other. In proportion to the many-sidedness of individuals and the interlacing of aggregates is the firmness of society against outward shock or inward disruption. If, for example, the wealthy aggregate is bound together with the poor by ancestry, friendship, political parties, and church relations, the whole society is much stronger than if each aggregate were a class by itself. So a church, including all classes in its membership, the rich and the poor, the capitalist and the working-man, is a strong bond of society, while one having a membership of only the rich, or only the poor, is a weak bond.

These aggregates and organs are arranged in organized society into **four great systems:**

1. *The sustaining system*, including farms, fisheries, mines, and the like.

2. *The transporting and distributing system*, including roads, waterways, stores, factories, and the like.

3. *The communicating system*, including the mails, telegraph, the press, and the like.

4. The regulating system, including government of parents, of the State, the control by public opinion, the school, the Church, and the like. It is quite evident the welfare of society depends upon the complete co-operation of these great systems.

In the progressive organization of society there are (1) *primary classes*, which are fundamental in its growth, and (2) *secondary classes*, which are the results of its growth.

The primary classes are three:

1. The Vitality Class. Of this there are three grades: (*a*) The High Vitality, where the birth-rate is high and the death-rate is low, and where there is much bodily vigor and mental power—*e.g.*, the highest class of farmers and business men; (*b*) the Medium Vitality, where the birth-rate is low and a low death-rate also, where there is fair bodily vigor but high mental power—*e.g.*, the nervous people of city life, swept along in the rush of business or pleasure; (*c*) the Low Vitality, with high birth-rate but also high death-rate, where there is low bodily and mental power—*e.g.*, the ignorant and unclean people of both country and city.

2. The Ability Class. Of this also there are three grades: (*a*) The Inventive, men and women of genius and high talent, the creators of the beautiful and the useful; (*b*) the Imitative, people of mental and moral soundness—the mass of ordinary people; (*c*) the Defective, either in body or mind.

3. The Social Class. Of this there are four grades: (*a*) The High Social, those of sympathy and public spirit; (*b*) the Non-Social, those of narrow individualism, preferring to be alone and to be let alone; (*c*) the

Pseudo-Social, those who live as parasites, paupers in spirit; (*d*) the Anti-Social, those who live by aggression on society—the vicious and the criminal.

Natural inequality is not overcome by association, tho it may be modified. Distribute all wealth equally, and still the difference in constitutions and nourishment, sanitary conditions, and the like, would make inequality in vitality, ability, and sociality. These primary classes overlap each other, and wherever the highest grades of each class overlap we have the natural social leaders, the real aristocracy of society.

The distinguished are rare. They are men and women of vitality, ability, and sociality; but the service of this preeminent social class is great. It sets the examples and standards of society, the unwritten rules of conduct; it does most of the thinking for society, discovers the truths of science, philosophy, and religion, and leads in organizing and directing society; it contributes most of the higher forms of beauty and happiness, poetry, art, music, and the refinements of courtesy, giving grace and beauty and happiness to social life.

The secondary classes are many. The main ones are: (1) The Political Classes, the rulers and the ruled; (2) the Industrial Classes, the employers and the employees; (3) the Economic Classes, the rich and the poor. These are products of social organization. There are lower groups of society in which even these differences hardly exist.

The steps in the organization of society are:

1. The Family. All human beings live in family groups, even the lowest savages, tho the kinds of family are many.

2. Hordes. A group of several families without further organization.

3. Tribes. Several hordes combining in an organization having a leader or chief.

4. Confederations. Tribes pressed together for defense or aggression, or drawn together by the consciousness of kind, form a people or nation. An *ethnic nation* is where the social bond is a real or fictitious blood-kinship, and it grows by the increase of births over deaths. A *demotic nation* is largely made up with little blood-relationship, and grows by drawing to itself from outside sources—*e.g.*, the United States to-day. Our growth is not purely ethnic, except in a few localities, but is the result of immigration mingled with the native, or of pure immigration.

The results of progressive organization of society are *material wealth*, resulting from security and cooperation, and *psychical wealth*, which is (1) emancipation from fear and superstition, from impulse, as men combine in acting and thinking and controlling themselves; and (2) the attainment of the arts and sciences; and (3) the growth of the individual in intelligence and morality. Organization promotes the good of the organized, both in possessions and self-development.

The life of society seems to reside in the social structure rather than in the individual members, as it does in an organism. The individual members of the city or nation perish, the structure of the city or nation persists, tho often modified. The persistent structure is maintained rather by psychical than by physical forces. The common stock of ideas, the accumulated experience of generations, the business and governmental rela-

tions, the manners, customs, and habits constitute social vitality.

The progress of society is in the nature of growth or development of the social structure. The physical forces of aggregates and organs are stimulated, directed, and restrained by the psychical forces into the four great systems of society, thus leading to the progress under complex conditions from savagery to civilization. Individual desires constantly regulated by common psychical forces gradually produce the general activities in a multitude of forms necessary to the preservation and progress of social life. The provisioning of a great city, to take a single instance, is not intelligently directed by any man or body of men, nor has it been planned by society itself; it is a growth, but it is fully as well done as the supply of an army by the commissary general.

Future improvement or progress of society in any particular direction or in general must be in the nature of growth. Whatever seems like revolution is only a convulsion of evolution—if there are any good results—like the bursting of buds into leafage. There is no place for destructive revolution in a living thing. We may pull down a wall and build another, but we can not cut down a tree and set it up again. All we can do with a tree is to trim it and cultivate it. The task of the practical sociologist can only be intentionally and intelligently to direct and hasten growth to a higher social ideal, and this can only be done by the cultivation of the common psychical forces. The present order of society is all we have; we must work with it or nothing. The ideal nation or city can only come about by the present nation or city growing better; and it is so with each

community. The churches led by their pastors should be practical sociologists.

The three main elements of sociology are:

1. The Physical Basis of Society. This is the earth itself, the home of the race; the land or country in which a particular social organization resides.

2. The Social Person—the individual man.

3. The Institutions founded in the nature of the social person.

The land or country in which a particular people or nation live directs and limits their social action to a large extent, and molds the general character of the people. The fertility of the land, together with rivers, coasts, and means of communication, limits the extent of the population, determines largely their employments, and greatly influences their character. The climate, the formation of the land (whether mountains or plains, etc.), and its situation with regard to other countries, affect race characteristics, determine the kind of patriotism, and even mold the form of government. Northern races are hardy; where the snow flies, liberty may flourish; broad plains and wide seas make broad-minded men; mountains make grand and strong men. The land is not only a stony field or a rich garden; it is a gallery of pictures; it feeds not only stomachs but brains; there are as many landscapes as pairs of eyes to see them, and their constant presence has great influence on the eyes. The far-seers were not only inspired of God, they dwelt upon the mountains of Judah. So God cultures people. Our own nation, living on the broad bosom of a continent, has a wide outlook on the whole earth; self-ambition would lead her to seek to rule the earth; but she

is a Christian nation, and with the growing spirit of Christ in her character she will minister to the good of the earth; but, whether selfish or Christian, her position makes her a world power.

The social person has two leading elements: (1) the bodily appetites and (2) the mental characteristics. Both have large influence in forming and molding society.

1. The bodily appetites of hunger and love are the strong forces in all history, in the maintenance and distribution of the race, in securing sustenance through industry, enterprise, or migration, in seeking the best health conditions, and in continuing the existence of the race through the difference of sexes. Whatever social theories are being considered, hunger and love are steadily at work molding social conditions.

2. The mind is the basis of personality. The differences of mental characteristics in the social person are the ground and cause of unity in society; there is a comity of interest in their free exercise and development. Special individual tastes and aptitudes cultivate themselves by pleasure in exercise, find the rewards of success, and so combine in social values. The regulation of the bodily appetites and the combination of individual gifts largely mould and modify society.

In the make-up of the social person two great forces are constantly at work: (1) heredity and (2) environment. These are so interwoven that it is difficult to consider either separately.

1. Heredity. (*a*) This has a large general influence. The marked race distinctions, tho there are many other active forces, such as the inheritance of country, lan-

guage, government, and the like, are largely due to heredity; *e.g.*, the Arab, the Anglo-Saxon. (*b*) Heredity has also a large particular influence. Physical form, mental habits, many moral tendencies and dispositions, come from ancestry. There is of necessity a large amount of variation as well as persistence of traits in particular heredity, since each individual comes from two parents. Here also heredity can not be considered alone. It is inseparably connected with the inheritance of physical conditions, with parental influence in the most susceptible period of life, and with general social environment.

In Bible sociology heredity has a prominent place. A family is selected and guarded against contaminating influences, and the hereditary traits in the Jewish race remain strong until this day—the faith in the one God of Abraham, the pure wedded love of Isaac, the business shrewdness of Jacob. Not only in a particular family, but in the general law of humanity given in the Bible, heredity has a prominent place. The second commandment visits the iniquity of the fathers upon the children to the third and fourth generation, and shows mercy to the thousandth generation of those that love God and keep His commandments.

Under the government of God the race exists in successive generations, and each generation receives from those that have passed not only its being, but largely its character and conditions—not, however, to the extent of interfering with responsibility, nor of precluding changes. So the Bible appeals to the will to arise out of a bad heredity, and to choose the good firmly, not only for one's self, but for his children.

A man chooses a vicious course; he impairs his consti-

tution, ruins his reputation, and squanders his property. The strong tendency will be for his children to have his impaired constitution and vicious character, his ruined reputation, and his poverty. His wife may have the reverse character, and if she is strong as well there will be a reverse heredity and influence; but if she is like him the heredity will be confirmed.

But the case is not hopeless; bad heredity is to the third or fourth generation, good is to the thousandth. The law works with absolute and impartial justice, but it leans to the side of blessing, and so makes a strong appeal to the most enfeebled will. A child inherits an impaired constitution; but there are restorative forces within the child and a world of remedies without. A child inherits a dull mind; but there is still in the dullest a thirst for knowledge, and it is surrounded by the intelligence of others. A child inherits an irreligious character; but there is still in the soul an unrest for God, and there is Christianity in the community.

So with the race. The limit of degradation seems fixed. The limit of progress can not be imagined. However degraded a portion of the race may be, still the soul is capable of knowing God and of being renewed in His likeness; and Christ, through Christianity, is still seeking to save; and what a saved soul or a saved race may become no one but God knows.

2. **Environment.** This force has large but not controlling influence in molding both the individual and society. The influence of land and climate has been considered. The social conditions tend to perpetuate themselves by molding the individual to be content with them or to despair under them. Two things modify

this influence: first, the power of the human will, and, second, the power of the Divine influence on the soul and on general society directly, and then through the forces of a changing environment.

In Bible sociology, environment has a prominent place in *four particulars:*

1. In showing the strength of the individual will, endowed with Divine power to resist the worst environment; *e.g.*, Joseph, Moses, Daniel, Stephen, and the Church in a heathen city.

2. In calling out of a bad environment; *e.g.*, Abraham, Moses, Matthew, Paul, the children of Israel from Egypt, from Babylon.

3. The providing of good environment; *e.g.*, the grant to Israel of the land of Judea generally, and in particular, the giving each family a possession in it, thus fostering separate homes and, in the process of time, the Christian home.

4. In changing a bad into a good environment; *e.g.*, the establishment of a church in a heathen community, making the church itself a brotherhood of love taken out of that community in spirit, but still living in it, to spread its influence, thus making the city and the nation in after generations Christian.

Christianity has two distinct aims with reference to heredity and environment:

1. To rescue from an evil heredity and environment by changing the will and renewing the soul.

2. To improve heredity and environment by changing society, bringing in the Kingdom of God for the present and future generations. Heredity and environment furnish a tendency toward vice or virtue, but not a necessity

for either. The supremacy of the will over both is acknowledged. Each man is responsible for not resisting bad heredity and environment, or for not using good heredity and environment; in either case there is grave responsibility. No man need be a slave to his dead grandfather, nor a prisoner of circumstances, while Christ gives the power to become a son of God. Jerry McAuley, in the twinkling of an eye, put his foot on heredity and environment, and stood erect a son of God. None the less, but all the more, Christianity sees the power of both heredity and environment, and seeks to use them for the Kingdom of God. Good parentage and a good neighborhood are not the new birth, but they are very favorable conditions for it. In the spread of the Kingdom of God the covenant is with us and with our children to a thousand generations.

The Institutions founded on the nature of the social person are those of:

1. The Family.
2. Industry.
3. Culture; *e.g.*, School, Church.
4. Control; *e.g.*, Town, State, Nation.

1. **The family** is founded mainly upon these three elements in the social person:

(*a*) Sexual difference, and the nearly equal number of the sexes.

(*b*) The capacity of an exclusive and lifelong passion between one man and one woman.

(*c*) Prolonged infancy and youth of children needing parental care.

The sexual passion has for its object the perpetuation of the race. The family is based upon the regulation of

the sexual passion in the production and care of children. The purely psychic emotions of the sexes are the outgrowth and flower of the sexual passion. The prolonged infancy of children has had vast influence in the growth of civilization. This, together with the capacity for lifelong and exclusive affection of the parents, make *monogamy* the basis of the permanent family.

In the family the social elements have their finest culture. The capacity for parental love lies dormant until a child draws it out into full vigor. The prolonged period of gestation and infancy cultivates father and mother love. The dependence of the child long continued cultivates the child in love and obedience. The capacity for brotherly and sisterly affection lies dormant until a second child draws it out in sweetness and power. The ideal family is where each boy has a sister and a brother, and each girl has a sister and a brother, and these are spared to each other in the same family circle to maturity; then the social circle is apt to be well rounded and complete.

The interest society has in the family is therefore very great. The family is the center of both heredity and environment, and radiates many social ties and propensities, and so forms the basis of society. It is the source of government and brotherhood, of obedience to law, and of the service of mankind. The formation, perpetuation, and soundness of the family is the fountain of life and power in society. It is like the heart in the animal organism. Weaken and corrupt the family, and heroes can not save the state.

The history of the family is claimed by some to be an evolution until the monogamous family is reached.

The earliest family was the horde, differing little from the herd among animals, and children were the common property and charge; then there was the simple pairing for a short time, until the child was weaned; then came the woman having several husbands, the relation of children being traced through the mother, while the father's side was ignored; then came the man having several wives, the relation of children being traced through the father, while the mother's side was ignored; at length monogamy evolved. While there may be slight evidence of this evolution among some tribes of the race, there is much evidence that when the first dim ranks of mankind emerged from the mist of the far-distant past the monogamous family existed. Such a family is not only based upon the elements and laws of the social being existing to-day, but the history of mankind intimates that these elements existed from the first.

Society has a vast interest in the formation of the marriage relation, as have the parties to it. Unhealthy and unhappy marriages are to be avoided, but it is difficult for the state or public opinion to exercise more than advisory power. There seem to be *three elements* that should be present in entering the married relation:

1. The presence of exclusive love.

2. Good quality in physical, mental, and moral respects.

The parties should be of suitable age, of good health, and good character, in order to insure a healthy heredity for their children.

3. Fair prospects of support, of being able to earn a living for themselves and their children.

The bodily structure of the social being determines

the appetites which form history; hunger and love secure the maintenance and continuance of the race. The great words of sociology in this respect are Production and Reproduction; of these the latter is the greater. The regulation of the powerful appetites, hunger and love, is the achievement of the social organism, resulting in civilization.

The formation and support of families are the essentials of social progress.

There are many foes of the family. Six may be rapidly considered:

1. Wrong views of entering marriage—reluctance to form the relation at one extreme and heedlessness in forming it at the other.

2. The immoral lessening of births. There may be moral reasons for many small families, but for the cultured and rich to avoid the trouble of having and caring for children is false to the true interests of society.

3. Wrong views of divorce. Divorce laws are not for the relief of the discontented, but for the safeguarding of marriage. Marriage is something more than a partnership dissolvable at the will of the parties. Society has an interest in its permanence. It is at the foundation of the family and the state. Divorce should be a punishment for infidelity, not an incentive to discontent.

4. Licentiousness and impurity. Society is undermining the family when it is indifferent to the social evil in any of its stages.

5. Polygamy. This has been a great enemy in the past, and is not dead yet.

6. Crowded and uncomfortable homes, fostering poor health and immorality.

Bible sociology has strong and clear teaching concerning the family:

1. The moral law guards it in the second, fifth, sixth, and seventh commandments.

2. The civil laws against impurity and sins against the family were very severe, equally upon the man and the woman; and while polygamy and divorce were permitted, they were frowned upon.

Woman was exalted because man was considered not only nor even first as a citizen or a soldier, but as the head of a family; in the former case woman is an inferior being—a non-combatant, as in Rome; but in the latter case her honor is guarded as the equal of the man in the home.

3. The Covenant includes successive generations. The First Sacrament of the Covenant with Abraham indicated purity in reproduction.

4. Christ's teaching bases the family upon God's law in nature, pronounces the union as one flesh, forbids its dissolution, and gives divorce as a punishment for infidelity. He blesses the children brought to Him.

5. The family is throughout treated as the great institution in which God cultivates love, the spirit which going out from the family tends to make the whole race one family. The result is seen in Bible lands. Polygamy and impurity are outlawed. Vice is driven into the back streets. Womanhood and childhood are honored in the family. Life and conduct are to be viewed in the light of eternity, and while the Bible teaches there is no marriage in heaven, still the finer feelings arising in marriage and flourishing in the family here doubtlessly persist through death and flourish in the

life beyond. Licentiousness, jealousy, hate, make a hell in this life and prepare for the hell beyond, while purity, trust, and love make a heaven in this life and prepare for the heaven beyond.

Society has great interest in the dwelling-places of its families. The first dwelling of men may have been a cave, but it did not long remain so. The constructive genius of man soon formed a tent or a hut. The dwelling-place has a large influence on character. The movable tent awakens and fosters a wandering disposition. The hut is attached to the land and awakens local attachment, and tends to stability of character; the owner becomes conservative and patriotic. The house becomes more than a shelter from the weather; it gives seclusion from the world, it gives privacy for the cultivation and refinement of the family. Extremes are not for the best interests of society; the tent, the one-roomed cabin, the crowded tenement, give little comfort and less privacy, while the palace fosters enervating luxury and selfish seclusion.

Society is short-sighted when it thinks more of property than of purity. There is a minimum standard of dwelling-place for health and decency, beyond which society should not allow its families to descend. The home is the combination of the house and the family. The interest of society is to have the best possible homes in the largest possible numbers. More social problems find their essential factors running back to the home than to any other place—to the family not only, but to the dwelling-place of the family. The one-room cabins of the negroes in the South, and the crowded tenement houses in Northern cities are bad for the morals of their in-

mates, are the shame of the rich owners, and a perplexing problem of society.

Bible sociology contemplated a separate house for every Hebrew family, and the ownership of sufficient land for support. The land belonged to God. He gave it to the six hundred thousand families, about twenty-five acres to each family, but not in absolute fee simple. Each head of the family had his own home; he might sell it, but not forever; he or the next of kin might redeem it at any time, and in any event it returned to his family in the year of Jubilee. The only exception were the Levites; provision was made for their living and their homes, but they were not permitted to hold real estate. They were the learned class in the nation and had a position of influence, and the nation was guarded from their also becoming large land owners. Lycurgus, Solon, and Numa, with all their wisdom, never so checked the grasp which, learning and property combined, might take of political power.

The Hebrew families lived in villages and cities, each in their own house, and each family had land sufficient for support. Large estates could not be legally acquired, large establishments with many slaves were not fostered. Slave-holding and poverty were alike discouraged by this ordering.

The rules for the construction of houses and for sanitation were wise and strict. In the time of Christ, Palestine was a densely populated land; still, each family, even in cities, had its own house, separate from all others. In the laws for his people, God did not overlook such an important matter as the house of a family.

2. **The Institution of Industry** follows that of the family, and is closely allied to it.

The dawning intelligence of a child first recognizes the love of father and mother; then that they are workers, and soon the child begins to work. Housekeeping is the first industry, providing and then preparing food and clothing, then the improving and adorning the house itself. The husband is the houseband (head), the wife is the weaver. Then a particular family having taste and skill, cultivated and transmitted by heredity and training, prepares certain things better and faster than the neighboring family, whose particular taste and skill excel upon some other article. Accumulation and exchange follows. Specialization increases, guilds of certain classes of manufacturers arise. Then others withdraw from making things and devote themselves to exchanging things, and the Industrial Institution becomes a vast and complicated feature of society. Man's advance in civilization has depended largely upon his possession of three simple things, with which we are very familiar: language, fire, and tools. By the use of language he is able to keep the discoveries of his ancestry and to enter upon intelligent associated action, and by fire and tools he grasps the powers of the universe. Man differs from the highest animals in these three respects.

Man is the only being who has ability to make and use *tools*. It is claimed that some animals use clubs and throw things, but no animal makes tools. Possibly man's first tool was a club for defense or attack. Possibly he first discovered fire by throwing one stone upon another. But he soon left the animal stage by making fire and tools at will. From tools for defense and attack,

man quickly advanced to tools for construction, the club becoming a hammer, and then to tools for cultivating the soil, and for preparing food and clothing. By tools man works great changes upon and largely triumphs over his environment; from being its victim he becomes its master. He builds houses and cities, he tunnels mountains, crosses oceans, and speaks his messages through the skies from continent to continent.

In modern times a great change has come about in the matter of tools. Up to the beginning of the last century tools were comparatively simple; they were mainly moved by man's own muscles, and they were largely used in his own home. Manufacturing was largely a home industry. The worker was generally the owner of his tools, and the laws of society protected him in the possession of his tools; they were his means of gaining his livelihood. But in the last century tools have been wonderfully developed, until now they are complex and expensive; they are moved mainly by steam-power, and they are located near the steam-power in factories. A railroad and a steamship are only great tools. Two results have followed:

1. The workman is taken from his house to reach his tools. There are advantages and disadvantages in this: the sordidness of manufacturing and trading is taken from the house, but on the other hand the parents are often taken away from the care of their children when most needed.

2. The workman is no longer the owner of, nor has he any control over, his tools. The factory closes its doors at the will of its owners, and the workmen are deprived of their means of gaining a livelihood. "Labor strikes"

and factory "shut-outs" are not merely a conflict between labor and capital; the conflict is really between workers and tool owners, between workers and those who own the only means these workers have of securing their livlihood. It is said more wealth has been accumulated during the last century than during all the centuries preceding. Much of this accumulated wealth is in tools. A railroad, a steamship, a factory, is a growth. The owner of the factory has from its profits, or the credit secured by them, enlarged his factory and put in more machines, and has become rich.

There are three elements within the development of a factory: (1) the capital invested in the plant, (2) the labor that directs the machinery, and (3) the business management that provides the materials, directs the process of changing these into articles of use, and secures the profitable disposal of these articles.

There are two forces without: (1) other factories and (2) the consumers.

All these elements and forces are within the sphere of the general society. It is evident the business management is the larger element of success; it must so direct the factory in competition with other factories that consumers have their demands supplied at a good profit. The business management has generally a large share in the ownership of the capital, and derives its rewards from salaries and dividends; it has in its hand the purchase of raw materials, the giving wages to labor, and the sale of the manufactured article. If it is governed entirely by egoism, it will buy labor as it buys raw material, in the cheapest market, and get the most possible out of it. In proportion as it is governed by

altruism it will treat labor as manhood, and will seek to give justice in wages and hours of work.

The accumulation of the vast fortunes of our day seems to indicate that the business management has taken to itself rather more than its just proportion of the profits. How the profits shall be distributed, what is just wages for labor, what is just interest for capital, and what is just reward for business management, is a difficult problem, especially as often losses take the place of profits. It is obvious, however, that the price of labor should not be measured by the lowest cost of living of the laborer, but by the worth of the labor to the employer. The competitive principle of egoism needs the correction of the justice principle of altruism.

The highest interest of society in industrial pursuits is not the production of wealth, but the cultivation of manhood and womanhood. Wealth has great worth, but its principal use is a means to cultivate manhood. Manhood is the supreme product of our factories, mines, and railroads. It is the interest of society to have the laborer's character and condition constantly improved. By the census of 1900 there were more than 18,000,000 wage-earners in the United States. As these were mostly adults, and the large majority men, they form a large proportion of our population, the total of which was, in 1900, 76,000,000. These are not salaried men, nor proprietors, nor professional, nor business men, but those employed, and paid wages.

The highest interest of capital is not the production of wealth, but of manhood. The wage-earner's intelligence, skill, and fidelity are the elements of success in working the factory, the mine, or the railroad. Bar-

barians, however many and strong, could not produce or care for our wealth. Enlightened egoism becomes just altruism. The Golden Rule is the way to attain and keep civilization. Society and capital should foster conditions improving the manhood of wage-earners.

The great steel corporation recently offered to all its business managers and wage-earners a share in its capital stock, deeming rightly that it is good business for capital to cultivate the manhood of its employees by giving them a share in its profits.

The development of tools, with its vast increase of wealth, is the basis of the great combinations of capital and labor which are the characteristics of the industrial institution of to-day.

1. Combination of wealth means organized system, and this means the greatest economy, which is the line of least resistance in industrial movement. Add to this the enormous power to crush out competition in any particular field of industry, and the advantage of the combination becomes apparent.

Society, by its public opinion and its laws, fosters the growth of wealth. It creates corporations with limited liabilities of shareholders, frequently gives such corporations the right of eminent domain and public franchises, and the right to acquire patent-rights and trademarks, and sets little or no limit to the exercise of these vast powers, or to the combination of various corporations in one large, all-embracing one.

2. Combination of labor forms a labor union composed, as far as possible, of all the labor of a particular kind, and seeks to negotiate with the employers for the price to be paid for labor and for the time of labor. The

unions have other features of brotherhood and helpfulness, but their main object is to present for wages, not individuals in competition with each other, but a combination of all the labor obtainable.

Society, by its public opinion and its laws, fosters the rights of labor. The greed of capital and the need of parents had forced children into premature labor, had made long days of labor for adults and children, and had been careless of health or life in mills or mines; and so laws of sanitation and safety, laws of hours of labor, and laws forbidding child labor have been enacted.

Society is thus seen to be a *party in interest* in these great combinations both of capital and labor; both are within her sphere. Business can not be carried on simply as the owner pleases. Society has an interest in the matter. Labor can combine, but can not force its members, non-members, nor its employers; it must negotiate. Society has an interest in the matter. The limit of combination is also set by the interest not of the combination, but of society. There must still be room for healthy competition, and an incentive of reward for gifted individuals to take the initiative in industrial enterprise.

Wealth is increasing rapidly. Society is interested to see that while its rich members are growing richer, that greater numbers are becoming rich, and the wage-earners are better off than ever before and are still advancing, and that in all homes the results of tools and the tools themselves bring comfort and the leisure for culture.

Serving is a means to success. Oftentimes the motive stirring enterprise is not to serve, but to gain the

rewards of service. This motive oftentimes conflicts with the service; it makes the charges for service so high as to check the service and defeat itself.

It is evident that a successful factory or railroad gains its wealth by serving society. The central part of our country has become wealthy because of the fertility of the soil, the industry of the settlers, and the enterprise of the great railroads; these latter serve not only that part, but our whole country and the world. A storekeeper serves a community by bringing the products of all climes to its doors.

It is possible, and it is a part of *Dynamic Sociology*, for the Industrial Institution to become so intelligent and enterprising that its motive shall be to serve; then motive and action agreeing, the service will be more complete and the success even greater. The selfish motive makes competition cruel, the serving motive would make competition beneficient. The tendency in our time is for vast wealth to bestow large gifts upon society; this is commendable public spirit, the spirit of service. A still better spirit is to gain wealth and use it in the spirit of service, and that seems a growing spirit.

Wealth made by crushing competition, and by extortion from the needy, and by depriving labor of just dues, can not compensate society for the injury done in its accumulation by any gift, however large. An aristocracy of wealth, or of anything else based upon only two of the primary classes, is a social enormity; to be wholesome and beautiful it must combine the three: the high vitality, high ability, and especially the high social class—the class that serves society.

Of the good citizen it has been well said:

> "Talents and wealth to him were but a trust
> To lift his hapless brother from the dust."

An aristocracy of wealth that serves society in its getting and its using may not have so much wealth, but it will have much greater honor and far more beneficent power.

Bible sociology has much to teach concerning the industrial institution and the production and distribution of wealth. Industry is held in honor, enterprise is encouraged, and the spirit of service is to rule. It culminates in the teaching of Christ, and may be called the Sociology of the Kingdom of Heaven as proclaimed by the King Himself. His comprehensive teaching about wealth regards it not alone by itself, but in its relation to manhood. If it hinders the building of a good character, it is condemned.

The difficulty of rich men entering heaven was not in that it was wrong to be rich, but because of the absorbing love and cares of riches hindering them from choosing first the Kingdom of God.

There are four principles running through the teaching of Christ about wealth:

1. The relativity of values. There is something better than material values. The soul is worth more than wealth.

2. Wealth is not our own; it belongs to God. As between man and man there is ownership, but with regard to God we are merely stewards. He is the sole owner. In our gaining and using wealth we are to exercise our stewardship in a way to please the owner—we are acting for Him.

3. The principle of love was not to be shut out of business, but was to rule there as everywhere. This is not the charity that gives, but the love that is just and fair; that seeks the good of others as one seeks his own in employing labor, in all matters of trade, and generally in the service of mankind. This secures a mutual advantage as nearly equal as possible in every business transaction. This makes business for "profit only" to be in the highest degree immoral.

4. In His conduct Christ made no distinction between the rich and the poor—He treated all alike. He had relations of helpfulness and friendship with the rich; He chose some of His disciples from the rich, and He had equal consideration for the poor. He attached no moral quality to the condition of riches or poverty, but was ever attentive to the needs of manhood.

The Church should follow Christ's example: slight neither the rich nor the poor. It should have sympathy with the laboring man, not as a partisan, but as an intelligent friend.

3. The Institution of Culture in Society includes the *School* and the *Church*. The dawning intelligence of the child in the home recognizes not only the love of father and mother, and the fact that they are workers; it is itself developed through their teaching, and brings its many questions to them for their answers. While not conscious of it at the time, one of the great influences upon the child is the kind of language used in the home and the manners and customs prevailing there; these are the atmosphere of culture in which the child lives. In many homes, also, the child is impressed by the family kneeling and speaking to some One unseen, and fre-

quently the mother teaches her child to pray to God, the heavenly Father. The influence of religious observances in the family makes a great impression upon the forming character of the child. Soon this dawning culture of the home is enlarged as the child is taken with its parents to the church, and with large numbers engages in the public worship of God. Soon, also, the child goes with other children to the neighborhood school, and the culture of the home is enlarged by the culture of the teacher and of the many companion scholars.

These two institutions of culture, the school and the church, have already been largely treated in former parts of this course. To sum up here in a few words: Sociology claims, in regard to the school, that each member of society should have that development of the physical, mental, moral, and spiritual powers necessary to the enjoyment of the privileges and to the fulfilment of the duties of the social organization.

In regard to the Church, sociology claims (1) that religion should not fix its attention upon the future life so intently that it neglects the present life, but that it should be keenly alive to all the interests of society; (2) that it should not be so devoted to church observances that it neglects social duties; (3) that it should not strive so earnestly for individual salvation that it neglects social salvation; (4) that the principles of righteousness in the sight of God should be applied to all the relations of this life, and (5) that the service of God should embrace man's dealings with his fellow men. Bible sociology confirms these claims of sociology; it teaches that religious emotion and sentiments of charity, propriety, and self-denial can not atone for the absence

of justice in dealings and of high regard for the rights of others.

The Institution of Control includes *Town, State, and National Government.* It includes, earlier than any other control, that of the *Family.* The dawning intelligence of the child soon recognizes that it is not altogether its own master, that there is control of parental authority; learning obedience to this authority, it discovers that its aim is not to injure but to benefit the individual child. Soon the child sees indications that the family itself is under some kind of control. Courts are spoken of at the family table, and laws, and Governors, and Presidents, and law-makers, and elections. The obedience of the child to family authority is taught, as years go on the duty of obedience to other authority, and he discovers that here, too, its aim is not to injure but to benefit the individual family and all its individual members. The obedient, cultured child thus becomes the intelligent, loyal citizen. The ideal of the state is the enlarged family, an order and control having the welfare of its members as its aim. The first step out of barbarism is the establishment of some kind of government strong enough to preserve peace and order within, and to resist successfully all attack from without. This accomplished, there must develop a system of individual liberty within clearly marked limits, and the state must refrain from crossing these limits itself, and must prevent any of its members crossing them.

The state is mankind politically organized for creating and perfecting two things: government, and liberty within that government. Each, having its proper field of activity well defined and guarded, matches with the

other to form a well-regulated and established state. All subsequent history of that state or nation is the continually changing line of demarkation between government and liberty, according as public opinion and circumstances dictate. When danger assails from without, individual liberty sacrifices itself to the government that the nation may still live. When peace prevails, the government should foster the individual initiative to the highest degree within the limits of public well-being. Hegel asserts that "Morality is the ultimate end for which the state exists." The state is to foster the welfare of its citizens. If the government crushes liberty, one of three things usually happens: Either the class whose liberty is crushed tamely submits—then the moral wrong weakens and curses the state; or the class resists forcibly, and, if successful, it overthrows or changes the government; or there is an attempt to arouse the public opinion or social conscience to work the needed change and secure healthful liberty by peaceful means. The state, or politically organized society, develops the spirit of nationality existing among people knit together by common origin, speech, land, history, and custom. It is to be distinguished from the particular government which is its creature, and may be changed; it is successful as government and liberty flourish together.

The ideal of sociology with reference to the state is that the control of government should be impartial to all its citizens; that there should be no privileged or fostered classes, but that all the citizens should be encouraged to their free and fullest development; and that the officers of the government should seek only the public good. When public opinion permits the private interests of any

class to be preferred to the collective good, it has lost this sociological ideal, and degeneracy of the nation has begun.

The social consciousness has much influence upon government; it is that popular opinion, or popular conscience and will, which is made up of the combination and modification of individual ideals and feelings. The social consciousness is largely dormant in the function of *Propagation*, *Production*, and *Distribution*, but it should not be; it should have a keen and intelligent interest in the formation of the *Family* and the *Industrial Institution*. It has a tendency, however, to grow active in *Education* and *Religion*, and a still greater tendency to be active in the *Government*—its sense of evils here is more keen, and its ideals and aims are more clear. It has much to do not only with the formation of laws, but with their enforcement; with the adoption of policies and the election of officers not only, but with the conduct of officers and the enforcing of policies. In arousing and directing social consciousness means of communication are needed that many individuals may be reached, and leaders of thought and ideals are as greatly needed to instruct and sway the many by speech or printed page.

Such leaders should be specialists in knowledge, sympathetic with social conditions, public spirited in serving the people, and men of force. The good preacher, while not in any sense a politician, should be a leader of popular opinion for the highest good of the state; in doing this he is following the example of the prophets of old.

There are three important laws of Psychology which govern the social consciousness or public opinion:

1. Social force is a fixed quantity. Much may be dormant, but still it is not unlimited. Great popular interest awakened in one direction withdraws some interest from other lines. A Presidential campaign withdraws interest from trade, and is a poor time for a revival of religion.

2. Social force changes. It is difficult to concentrate social attention and interest in an intense degree upon any one subject for a great length of time. This insures against extravagant tendencies becoming permanent, and so against disproportionate development. Social consciousness aroused expresses itself in changing laws and customs, and then it is apt to relapse into unconsciousness, and the customs and laws tend to drift back to the former condition. Eternal vigilance is the price of liberty and of all advance.

3. Social improvement in government, as elsewhere, is in the nature of an evolution rather than a revolution; is rarely rapid, requiring much time, as all growth does, and is generally brought about by the cooperation of many combining forces, among which religion can not be overestimated.

Bible Sociology with reference to the institution of control is not only prominent in the history of the Jewish nation, but especially in the teaching of the Prophets, in the proclamation of the laws of the Kingdom by the Lord Jesus Christ, and in the culture of the Christian life by the teaching of the apostles. The two principles —one of individual liberty and responsibility, the other of brotherhood or associated life under the rule of the Great King—together form the life of the Christian state.

The term Social Pathology expresses the truth that certain opposite conditions in society resemble health and disease in an organism. The evils resembling disease are not to be ignored, nor quarreled with, nor even attended to exclusively, but their causes are to be carefully sought out and wise efforts made to remove them. Dynamic Sociology, as a wise physician, instead of trying to cure symptoms, strives to remove their cause; and it has taken a long time to learn the lesson. Morbid conditions arise frequently from hidden and complex causes, and much patient investigation is required; and a thorough cure is more important than the immediate relief of present distress.

The building up of the general system in strong health is generally the best way to throw off any particular disease.

The Social Organism is constantly trying to heal itself, and charities, asylums, hospitals, and reformatories abound; but the real amelioration is such intelligent and brotherly care that social health abounds, and the need of such agencies is reduced. It is not the chief duty of society to care for the disease of any one class, but for the health of the whole. The chief social question is not how can the lot of any one class be improved, but what is the best life the human race can attain. This chief duty attained secures also the wisest and best help for the particular organ diseased. The social physician, as well as the bodily physician, has discovered that preventative measures are better than curative; that maintenance of health is his great aim rather than curing disease; that removing the cause of a particular disease

is not enough; that cause must not be permitted to arise again.

There are two prominent difficulties in Social Pathology:

1. The absence of any fixed standard of social health. It is difficult to say in many cases whether a condition is normal or abnormal. All sociologists will agree that wild speculation is abnormal, but will vary in their views as to normal speculation. So with theaters; the line between the good and the bad varies. But all will agree that police corruption and unsanitary conditions, wherever or in whatever degree they are found, are bad.

2. The difficulty of striking a just balance between the opposite truths that abnormal individuals produce abnormal social conditions, and that abnormal social conditions produce abnormal individuals. The minister should be a wise social physician sensitive to the needs of his community and sympathetic, still clear-eyed to look for causes, and when they are found, with cool nerve and brave heart to cut to the quick, kindly and firmly, to remove them.

The most obvious social diseases or abnormal social conditions are these four:

1. Poverty. The existence of a class without the means of approaching a complete life.

2. Vice. A class injuring itself directly, and others indirectly, by the habitual violation of some law, physical, mental, or moral.

3. Crime. A class injuring society directly by the violation of social and state laws.

4. Inactivity. A class withholding from society any service, and living upon the social body as parasites.

There are three obvious classes of socially diseased or abnormal individuals: (1) Dependents, (2) Delinquents, and (3) Deficients.

1. The great number of Dependents are in the condition of *poverty.*

2. The great number of Delinquents are in the condition of *vice and crime.*

3. The great number of Deficients are in the condition of *social inactivity,* either from physical or mental disability, or from selfish idleness.

Sociology regards these abnormal classes and conditions not in themselves alone, but as diseases affecting the whole body of society, reducing general health, producing general distress, and threatening general disaster. As these classes and conditions have a tendency to grow, society must be very careful not to foster that growth, but should treat them directly in a way to check it and diminish it. As these classes and conditions arise from causes, society must carefully strive to discover these causes and earnestly endeavor to remove them. To secure health is the aim, and bad conditions and disease germs are to be discovered and removed. In this effort society must pay all due attention both to the abnormal condition and to the abnormal individual.

Poverty is the condition in which the total earnings of the individual or family are insufficient to obtain the minimum necessaries of physical health. The extent of poverty varies in different lands; in some cities of the Old World one-third of the population belong to the destitute class, while in some regions of our New World there is no such class. Still in our own country, as a whole, it is estimated the average shortening of life from poverty

is at least ten years, and that of those who would be rejected from the army as not being "able-bodied," at least one-third are thus deficient from insufficient nourishment in childhood or in some period of their lives.

The two main causes of poverty are:

1. Economic conditions, resulting in low wages and infrequent employment, and in high rents and high cost of living.

2. Defective individual character—mainly inefficiency and intemperance.

The two main causes frequently combine, as when employers in bad times have to reduce their force of wage-earners they generally drop, first, the intemperate; then the indifferent, neglectful, and lazy workmen; then the good single men; and, at last, the sober, industrious man of family. The first two ranks, being thrown out of employment, drop into poverty.

The aim of society is, first, the removal of the causes: in economic conditions, in guarding against business depression, and cultivating public opinion demanding justice in work and wages; in individual character, stimulating sobriety and industry and skill, self-respecting manhood.

The second aim of society is so to treat the condition of poverty that it shall not result in pauperism. Justice in work and wages and growing manhood will prevent the growth of poverty, and the new charity, "not so much alms as a friend," will lift out of poverty—at any rate, prevent sinking down into pauperism. Some of the well-intentioned efforts to help the poor by Church and state have fostered poverty and increased a pauper class. Good intentions will not prevent serious results flowing

from injudicious action; often the wise have to counteract the efforts of the good.

The most visible features of poverty prevail in the congested tenement districts of large cities. The underpaid, underfed, underclothed, and underhoused mass of poverty seems hopeless in its misery, and constantly promotes pauperism. Frequently large numbers of people live in single rooms where a rich man would hardly keep his dogs, and yet the occupants have to pay rent which makes slums profitable property. Many ameliorating agencies are at work—churches, settlements, charities, and philanthropic societies—making better homes and stimulating manhood. Means of transit from crowded centers to suburbs, new business ventures, tend to relieve the congestion, tho only to a slight degree. New Zealand undertakes to withdraw people from the congested centers, and to colonize them in agricultural communities, lending them money to buy the land, build houses, and make a start toward productiveness, and providing each colony a competent leader to teach and direct in the new life.

The Salvation Army, besides working among the poor, has also this among its plans. The state, responding to public opinion, legislates for better tenement-houses, and cities provide parks, recreation piers, and public baths near congested districts.

Bible sociology, in the real estate laws and the civil laws of the Old Testament, carefully guarded the poor and sought to limit poverty. The dignity and worth of man, the poor as well as the rich, are leading principles of the New Testament. The Gospel strives to develop that manhood which, when it employs labor, sees in the

laborer a brother man, and seeks his welfare; and when it sells labor puts manhood into it, securing industry and efficiency.

It is evident that Bible sociology not only ameliorates the condition, but aims to remove the causes of poverty. The minister should not only have sympathy with the poor and try to ameliorate their hard lot, but he should endeavor wisely, kindly, and faithfully to remove the causes of poverty.

The principal vices are (1) Sexual Impurity, (2) Intemperance, (3) Gambling, and (4) Political and Police Corruption.

1. **Sexual Impurity**, which is the vice that strikes at the foundations of society, is fearfully prevalent. It is not so prominent to the sight as Intemperance, but it vies with that vice in its permeating society, and it probably excels it in corrupting and destructive influences. "Dead Seas" some one has called the lurking-places of impurity, the haunts of ill fame, and these seas have their bays and inlets in every town and village of our land. Mrs. Ballington Booth says there are 250,000 harlots "known and marked" in the United States alone. Dr. De Costa says that "for every fallen woman there are five fallen men." It is estimated that $65,000,000 is annually wasted in the New York City brothels, and no one can estimate the waste of manhood and womanhood. Beyond all that can be seen, there is a fearful amount of sexual impurity that never comes to the light. Society should frown upon this destructive vice. It should not be allowed boldly to ensnare the young. Toronto, with a population of 250,000, does not tolerate a house of ill fame or a street-walker. But the

cause here must also not be neglected; it lies largely in the ignorance of the meaning of the sexual passion and in the resulting lack of self-control.

Too often the pulpit is silent on this subject. It should, with suitable delicacy and faithfulness, instruct and warn the young, and should stimulate public opinion to war relentlessly against the vice. Bible sociology, culminating in the teaching of Christ, fosters social purity.

2. **Intemperance** is closely associated with the other vices of impurity, gambling, and police corruption, and is a prolific cause both of poverty and of crime.

There is much use of intoxicating liquors which is not intemperance, and it is often difficult to tell where moderate drinking passes the line and becomes intemperate drinking. But intemperance once reached has a terrible hold on its victim and becomes a widespread corruption in society.

There are at least *four main causes* of intemperance:

1. The appetite for stimulants. This has a tendency to grow with indulgence.

2. The social appeal of the saloon. It provides physical comfort: it is warm in winter, cool in summer, a place where men meet on terms of equality and have freedom to discuss business, politics, pleasure, where games and music are provided, where a lunch-counter provides needed food; but all the attractions are means to an end—one is expected to drink, to treat, and to be treated.

3. The greed of liquor making and selling. There is great profit in the business, both wholesale and retail, and it is worked up diligently. The saloons are often simply agencies of the great breweries.

4. The crowded, uncomfortable homes of the poor, and the insufficient and improperly cooked food there provided.

The remedies which are to meet the causes are five in number:

1. Self-control. This includes Temperance Societies and the Total Abstinence Pledge.

2. Restriction or abolition of the saloon. The License System is a restriction, often slight, but becoming greater as the license fee is increased and the law enforced. Prohibition prohibits both the making and selling intoxicating drinks as a beverage.

3. The providing social attractions, apart from the sale of intoxicants, to offset those of the saloon. Sometimes the sale of liquor is permitted, but no profit made from it, while non-intoxicating drinks are sold at a profit, so that the salesman's interest is against intemperance.

4. The removal by the State of all profit from the sale of liquor. The State provides the liquor, free from all attractions at the place of sale, and the liquor must not be used in the place when sold.

5. The social efforts to increase the comfort of the dwellings of the poor and to improve the methods of preparing food, thus incidentally checking intemperance.

3. **Gambling** is a vice containing at least three elements: the spirit of play, the love of excitement, and the desire to get something for nothing. The fact that the one who loses agreed to take the risk and wanted to win does not change the fact that the winner gave no equivalent for the thing won. This last element is the corrupting one, and is present in the game of cards for money, at the gambling-table, and in the lottery, as also

in betting on horse-races, ball-games, elections, and the rise and fall of stocks. The remedy is to make plain to the conscience this vicious element, and to cultivate a public opinion that shall make all attempts to get something for nothing disgraceful.

4. **In Political Corruption** wealth tries to buy office or legislation. **In Police Corruption** Vice and Crime try to buy immunity from the penalty of violated law. Both kinds of corruption are deadly blows at good government, and it is evident these things ought never to be subject to barter. The remedy is the cultivation of a public opinion demanding that each citizen shall express his free judgment on men and measures in his vote, and that each officer of the state shall seek the public good rather than private gain.

Crime preys upon society. It is said that 750,000 men and women pass through our prisons and jails yearly, and that nearly one-half of these are under twenty-five years of age.

It is also estimated that the cost of crime in the United States is about $600,000,000 a year; about one-half of this is expended on the care of criminals, the other half is the estimated economic waste produced by criminals.

It is obvious the interest of society is to reduce this criminal class both in degree of criminality and in number; that defense of itself and punishment of the criminal are only means to this end. It is almost impossible to conduct jails and prisons but that the idleness, society of criminals however restricted, and disgrace shall make them schools of crime, so confirming and fostering the criminal class. Still, society must have these institu-

tions, and should constantly endeavor to make them reformatories fostering virtue.

Laws define crimes and their penalties, but the real objects treated by society in its courts are criminals. It is best for society that each one convicted of crime should be so cared for by society that he does not become a confirmed criminal.

There are three principles prevailing in the most enlightened and advanced Penology:

1. Never confine a convicted person in prison but as a last resort. This results in the suspended sentence, and the convicted is put in charge of a probation officer, and is to be free while he maintains good behavior.

2. When forced to imprison a criminal, send him to prison for an indefinite term, until he is fit to be freed —that is, until he gives fair promise of being a self-supporting, law-abiding citizen. This is extending the principle which now prevails in prisons of shortening the term for good conduct. The prison is to teach him self-support and virtue, but still is to be so much of a penal institution that each occupant will want to graduate as soon as possible.

3. A criminal who is released is released on parole. He is placed on his honor, and remains free during good behavior. The devices of probation officers in the first instance, and of parole in the last, are capable of indefinite development. The difficulty is for society to provide work and opportunity for such without virtually rewarding the crime. It seems dangerous carelessly to overthrow the public opinion that "once a convict always a convict" as it is to overthrow the belief that "once a fallen woman always a fallen woman"; other-

wise the entrance upon the downward path may be robbed of some of its hideous features. But the caution should not in either case be of hard-hearted and selfish social virtue, but of social consideration and love, seeking to save its fallen members.

The class of the Socially Inactive lives upon society without rendering any contribution to the social welfare, and is composed mainly of deficients.

It is said that there are 100,000 *imbeciles* in the United States, and that 70 per cent. of these are children of imbecile parents. Society has not yet devised a way of preventing the marriage of those persons who are imbecile, but not to the degree of absolute helplessness. There is also a large class of *insane people*, and society must care for these wisely and kindly- But the two extremes of the Socially Inactive are much the larger in numbers: the *paupers* and the *idle rich*.

The public opinion which wisely prevents poverty recruiting pauperism and riches leading to idleness is to be cultivated.

With reference to all social diseases, the ideal of society should not be the toleration of disease, but the gaining of health. Society should consider the conditions which favor the growth of disease, and should patiently and firmly change them into conditions favoring health.

Dynamic sociology directs attention to the family and childhood, both with regard to *checking diseases* and to *promoting health*. The inherent powers of parental affection and of the social consciousness or public opinion, when intelligently directed to the attainment of social ideals, must converge upon the child. But sociology and pedagogy agree that education is something more than

information; that it includes training, and this training is of all man's power, physical, intellectual, moral, and spiritual; both sciences protest against leaving out the latter. Mere intellectual training does not save from vice; the moral and the spiritual in the child must have due attention.

Both sciences, while paying great and constant attention to adults, recognize their most hopeful field is child saving, and in this they must sit at the feet of the great Child Savior of the world, who said: "Of such is the Kingdom of Heaven."

Sociology has a large place in the Bible. The Bible is a sociological as well as a theological book. In the Old Testament the prophets apply the principles of righteousness to the family and national life. In the New Testament, Christ and His apostles apply the principles of righteousness to the Church life, and to the social life of the Kingdom of God on earth.

Both the Ten Commandments and the Lord's Prayer are largely sociological.

Our Lord Jesus Christ teaches sociology in the same way in which He teaches theology, not systematically, but by His life and precepts, by the setting forth of principles, the giving of impulses, and the renewing of the life. He is both the Son of God and the Son of Man. The *principal themes* of Christ's sociological teachings are the unfolding of the law of love in its application to the five main social relations:

1. *To the family*—as the social spring.
2. *To the state*—as collective society.
3. *To fellowship*—as the ideal brotherhood.
4. *To wealth*—as the use of this world.

5. *To the Church*—as the training-school of the Kingdom of God.

The ideal of the whole Bible, the Old Testament culminating in the New, is the Kingdom of God.

The Kingship of Christ is the heart of both theology and sociology. Christ as the Great Prophet teaches of the Kingdom. Christ as the Great Priest atones for sin, securing the salvation of individual believers—their entrance into the Kingdom. He is both Prophet and Priest that He may be King. As King He applies the result of His Prophetical and Priestly work in the salvation of the individual, and He rules this individual as a social being for the salvation of society. His immediate aim is a new man. His ultimate aim is a new society. Christ's teaching of the worth of the individual makes the lowest man a brother of the King, and gives him a place in the establishment of the Kingdom. The Kingdom of God is the highest and widest attainment of practical theology, including sociology; at its establishment all men shall know and treat God as their Father and their fellow men as brothers. In this Kingdom the highest in rank and office shall be those who in loving service and sacrifice are most like their King.

This is Christ's ideal of society, and the Church is his means of showing it forth to the world, and of establishing it in the whole earth.

In the Acts and the Epistles the apostles applied Christ's life and teachings to the then existing conditions, and the highest heathenism the world has ever known began to feel a wonderful change, as it exclaimed: "How these Christians love one another!"

We are to apply Christ's life and teachings to the con-

ditions existing in the world to-day in Christian lands and in the whole earth.

The clear duty of the Church to-day is to give the Kingship of Christ the same prominence in her thought and life that the Bible gives it, and in His name to transform society everywhere into the Kingdom of God.

CHAPTER VII

THE ENGLISH BIBLE

In this course we are to read a book of the Bible as a whole, and, if possible, at a single sitting. As an authority in theology we are to look not at particular texts, but at a whole book. As a field of spiritual refreshment we are to read not a few verses, but a poem, a story, a book. Such a general survey is an excellent aid to exegesis. The design is thus to read the whole Bible during the seminary course of three years. This will make the weekly assignment of such a size that it can be read easily not only at a single sitting, but can be read several times during the week. It will be well to read it at least once aloud and with expression, thus gaining the familiarity that comes through the ear as well as through the eye, becoming familiar with the sound of God's Word in the music of our own tongue. It will be well also to divide each book into proper sections, according to the progression of thought; to give to each section an appropriate caption as terse, striking, and precise as possible; and to make subdivisions where needed in like manner—this may be done upon the margin of the Bible which you devote to this kind of reading. A minister can not become too familiar with his Bible; it is his source of spiritual power, the Word of God to his own soul, and it is his means of reaching the souls of others, the sword of the Spirit.

However good scholars we may become in the original

languages of the Scriptures (and our ambition to become the best possible scholars should be strong and controlling for Christ's sake), the basis of our familiarity with the Bible must still be in our native tongue, and our use of the Bible to reach others must be in that tongue exclusively. It will be well to have *two note-books* at hand in this course of reading. In one you are to gather those texts you discover in your reading which suggest sermons or seem suitable for personal work, and together with the passage you are to set down concisely and clearly as possible the line of thought suggested. This book will cover the Homiletic and Pastoral Departments of your work. A second note-book, not for special texts, but for sections or incidents, should be devoted to the remaining departments of your work: to the conduct of public worship, to pedagogy, especially the training of children, and to sociology. If you are diligent these note-books will soon need to be succeeded by others; the set of books will prove invaluable in your life-work.

Our language is peculiarly rich in **versions of the Scripture.** The three great versions we possess are the work of many scholars, and the result of many versions to be here only noted.

1. King Alfred's version, 901 A.D., was of parts of the Bible only. It was preceded by equally fragmentary versions of Beda, and of Bishops Eadfrid and Egbert.

2. Wyclif's version in 1382 was the first rendering in our language of the whole Bible. It was from the Latin, and cost $200 a copy.

3. Tyndale's version, in 1526, was from the original languages. Froude says: "The peculiar genius which

breathes through our English Bible, the mingled tenderness and majesty, the Saxon simplicity, and the preternatural grandeur, all bear the impress of the mind of one man, William Tyndale."

4. The Coverdale version, 1535, was based largely upon the Vulgate and the German versions. It is sometimes quaint, but generally musical; some of the most rhythmical and familiar passages in the Psalms come from this version (see the Psalms in the Book of Common Prayer).

5. Besides, we are to acknowledge the influence of: The Great Bible, 1539, called Cranmer's; the German Bible, 1560, translated, under the influence of Beza and Calvin, by English refugees; the Bishops' Bible, 1568; and the Douai Bible, 1582, approved by the Roman Catholic Church.

Of the three great versions now in circulation, **King James' version,** 1611, was seven years in making by a company of fifty-four learned men. At the time it was issued, Shakespeare, Milton, and Bacon were living; it was the classic age of English literature. Faber says of this version: "It lives on the ear like music that can never be forgotten. Its felicities often seem to be things rather than mere words." The simplicity, directness, and strength of the Hebrew language, and the richness, clearness, and beauty of the Greek alike find free expression in our classic English. The body of it is Anglo-Saxon with its strength and clearness, with which the grace of the Norman French, and the dignity of the Latin are cautiously and harmoniously mingled. The Bible is stronger than Shakespeare in words of Anglo-Saxon origin, much stronger than Milton.

In Shakespeare's soliloquy of Hamlet, "To be or not to be," of 81 words, 68 are Anglo-Saxon, while in Milton's "Paradise Lost," in a selection from Book IV., of 90 words, 72 are Anglo-Saxon.

In the story of Joseph (Gen. xlii : 21–29), of 240 words, 233 are Anglo-Saxon. In the Parable of the Sower (Matt. xiii), of 106 words, 103 are Anglo-Saxon. In the Lord's Prayer (Matt. vi.), of 65 words, 59 are Anglo-Saxon.

It is to the Anglo-Saxon that we owe the beauty and strength of the first verse in the Bible—perhaps the most sublime sentence in all literature.

The King James version is marred for continuous reading by being divided into chapters and verses—a purely human contrivance, the chapters having been introduced by Cardinal Hugo in the thirteenth century, and the verses by Robert Stevens in 1551.

During the two hundred and fifty years since the King James version, many valuable manuscripts were discovered, much advance in scholarship was made, and many words in that version became obsolete. In 1870 a large company of 101 scholars, from many denominations and from many educational institutions, was formed, and began a **new version.** Sixty-seven were British scholars and thirty-four American. The purpose was to make an absolutely correct version, but to retain, as far as possible, the clearness, strength, and music of the Authorized version. The Revised version was completed in 1885. As many of the suggestions of the American scholars were not embodied in the text, but arranged in an Appendix, when the British company disbanded, the American company continued their existence and labors,

and it became generally conceded that their renderings were the more expressive of the meaning of the original text.

In 1901 the **American Revised version** was issued, happily in the millenary of the King Alfred version. While some of the music and the felicity of the King James version are lost, much is retained and great accuracy is secured. In both these late versions the chapter and verse divisions so necessary for reference are thrown in the margin, and the whole Bible is placed in our hands finely arranged for continuous reading.

We will, therefore, in this course, select the American Revision for our reading.

The Bible is the inspired record of the religion of redemption growing out of a progressive Divine revelation.

This religion is introduced in the Pentateuch; it is developed historically in the historical books, emotionally in the poetical books, and hopefully in the prophetical books of the Old Testament; it culminates in the revelation of the Son of God: historically in the society gathered by Christ in the Gospels and the Acts, emotionally in the Epistles from the heart to the heart, and hopefully in the whole outlook of the New Testament, especially in the Revelation.

The philosophy of the whole Bible treats of the three great themes of human thought: God, the Universe, and Man. It is based upon the *four great truths* of revelation:

1. There is one God, a spirit.
2. God created and rules the universe.

3. God made man a spiritual being, capable of knowing and having fellowship with Himself.

4. God governs the world in righteousness. The redemption of mankind is in righteousness and to righteousness.

Part I. The Old Testament

Genesis is primitive history. In chapters i–xi it is the history of the race, covering vastly more than two thousand years. In chapters xii–l it is the history of a family, covering over five hundred years.

The history is largely in genealogies, arranged with little reference to chronology; and it is adorned with suggestive beginnings of customs, arts, nations; with glimpses of the early life of mankind, and with striking lives and events described in the true epic spirit, kindling the imagination and stirring the emotions; it is primitive history adorned with true epic stories.

Genesis should be read in the light of modern science and historical research. While it was not written to teach either science or history, its bold statements are in striking harmony with both. It is free from the absurdities of other ancient books.

1. Science sees but one creative force in the universe; tells of successive stages of formation; makes man, tho akin to animals, distinct from them in mental and spiritual nature, the culmination of the earth formation; and holds to the solidarity of the race of man. In these four great particulars, and in many minor ones, it is in full agreement with Genesis.

The first chapter of Genesis is the sign manual of its great Author, giving knowledge He alone could have possessed in that day, clothing it in the poetic visions of

the human writer, which the advancing knowledge of modern times simply interprets.

The first formation of the growing order is light; then comes the separation of the gases, and their condensation into material conditions fitted for life; then the introduction of vegetable life in the seed or germ stage; then the clearing of the enveloping clouds of gases by vegetable life, and the shining in upon the earth of the heavenly bodies, which also have been passing through their formation stages; then the introduction of animal life in lowest or germ stage and its advancing ranks, until man, the culmination, is reached, and God introduces again a new element, his own spiritual life.

There is all the room in the Bible account there is in nature for *the theory of evolution*, the manner in which God has evolved His great plan until the present condition is reached. The great stages of its unfolding, the introduction of new forces, as vegetable, animal, and spiritual life, the presiding power of God ever present and revealing Himself—these are not only in the first chapter of Genesis as they are in nature, but they are there in the same marvelous order. Of Godless evolution there is nothing either in nature or in the Bible. Of the mechanical instantaneous making of things there is nothing either in nature or in the Bible. The grandeur of the power and wisdom of God is seen in the gradual unfolding of His plan. Genesis differs from the Babylonian Hymn of Creation, not only in the oneness of God, but in the oneness and stately progression of the unfolding plan of creation. The same great plan of evolution, the evolution of God's plan, runs through the beginnings of customs, acts, and nations in the advance

of the human race hinted at in Genesis, and in the whole Bible theme; the religion of redemption is based upon the progressive revelation of God.

2. Historical research has in modern times learned to read the literature of the two civilizations flourishing in the early days described in Genesis. The living actors wrote accounts of their great deeds; these records, long lost to human knowledge, now tell their wondrous story. The Egyptian hieroglyphic rock books and papyrus rolls and the Assyrian cuniform brick books, many of them written before the time of Moses, and discovered and deciphered only in our day, while still only a fragmentary literature, are in remarkable harmony with the early history of Genesis; they show that certain words in the Pentateuch, before supposed to be of a much later date, had existed before the time of Moses; that Moses would have been inferior to the men of his day if he could not have written a record of his deeds—in short, that the Bible account is as real and full of the color of the age as their own.

The peculiarity of Genesis is its record of supernatural revelations of God. There are thirty-four such communications mainly made to individuals, and conveyed in a great variety of ways—by vision, voice, dreams, symbols, angelic messengers, and by God's appearance as a man. God's hand in nature and in the affairs of mankind is specially recognized. God reveals Himself also by His names—Elohim being the prominent one in use before the time of Moses. So everywhere and in many ways the majestic presence of God pervades the whole book.

The attribute of God most prominently revealed in

Genesis is His *Almightiness;* this is shown in creation, in the call of Abraham, in retribution toward Jacob, in providence toward Joseph. God is also significantly revealed as entering into covenant with man.

Exodus is constitutional history. It shows the formation of a nation with laws and customs. It has three main divisions:

1. Deliverance from Egyptian Slavery and Idolatry (chapters i–xviii).
2. Giving the Law (chapters xix–xxiv).
3. Building the Tabernacle (chapters xxv–xl).

As in Genesis, the history is told in the true epic spirit; not in dry, dull details, but in a way to kindle the imagination and to stir the emotions. Thus the Story of the Plagues has the world as the audience, with two great nations, the parties in interest, in the background. Pharaoh and Moses are the great leaders in the stupendous scenes, while unseen, but always present, is the Great Jehovah. Egypt relied upon its great river, so prolific of life, and upon its cloudless sky. At God's command the river became a curse, the source of pests and pestilence touching life; the serene sky a terror, and in the darkness of night the joy and pride of each home went out in death.

The revelation of God in supernatural ways is the prominent feature of the book, but this is an advance both in manner and substance upon the revelation given in Genesis. In manner the advance is as follows. New elements are introduced: (1) revelation to an individual as a messenger to others, and (2) miracles as authenticating a Divine messenger, and illustrating and enforcing the message.

In substance the progress is shown in that (1) the prominent attitude of God is revealed to be His *faithfulness* in fulfilling His covenants, and (2) that in the giving of the moral law the absolute *righteousness* of God as the lawgiver is seen.

The laws now begun continue through succeeding books, and should be classified. **The Moral Law** not only reveals the righteousness of God, but is an authoritative description of the nature of man as God designed him. It has never been changed in the slightest particular, nor can it ever be. It is perfect.

The Civil Laws organize a society, and are to be enforced by that society. They can not, therefore, be perfect; they are subject to change, but in each stage they are the God-devised means of cultivating the people in a constant advance to a public opinion capable of enforcing righteous legislation.

The Real Estate Laws, the Criminal Laws, the Commercial Laws of that young nation which was developing in those primitive times a high form of government, a true republic in ideal at least, as well as the social laws and customs, present not only valuable lessons but noble incentives to the most advanced nations of to-day.

Leviticus is liturgical history. It tells of that important feature of national life, the worship of a people. In the first sixteen chapters worship is described, in the last chapters the worshipers are described. The attribute of God most prominently revealed is *holiness*. He institutes the worship and impresses His holiness upon the worshiper. Note the frequent use of the word "holy," and how the idea is developed in the laws relating to

clean men, clean animals, clean sacrifices, clean priests to approach a holy God. We turn to this book for our idea of holiness, and it is difficult to see how God could have taught man of holiness in any other way.

Numbers is constitutional history. It describes the disciplining a mob of freed slaves into the order and obedience of a nation. God rules in the camp and on the march, enforcing order. The sentence for their disobedience executes itself in solemn silence for thirty-eight years, while God remains with them, cares for them, and trains the new generation into a law-abiding nation.

The attribute of God most prominently revealed in this book is His *justice;* its severity is true kindness.

Deuteronomy is constitutional history continued. The true story told in the epic spirit is the sublime scene of a nation entering into covenant with God. It is a book of great orations, well worth the study of the preacher. Four orations of Moses are given in their settings. It is a series of orations having a culmination: the appeal of Moses to the nation to enter into the covenant with God. The orderly camp is established in Moab, at the entering in of the promised land. After a rest of several weeks, the people being in suspense, word is sent through the camp for the Elders to appear before Moses. To them Moses speaks the first oration (i: 6–iv: 40). He announces his deposition. He can not lead them into the land. The appeal is to obey God. The assembly breaks up, and the news spreads through the camp. The second call follows in a few days, with the second oration (v: 1–xi: 32), wherein Moses delivers the book of Laws to the Elders.

In this oration Moses quoted the **Ten Commandments.** The difference in the fourth commandment is accounted for by the fact that Moses, in quoting, adapts it to the appeal he is making. There is no change in the Moral Law; written upon Tables of Stone, it is in the Ark while Moses is speaking.

The Code of Laws which Moses gives to the Elders follows (xii: 1–xxvi: 16). It has some changes from the prior laws, and gives this book its name: "The Second Law."

The third call goes through the camp in a few days, and Moses gives his third oration (xxviii: 1–68), upon the Blessings of Obedience, based upon the impressive ceremony to be observed when the Hebrews are in possession of their land.

For the fourth time, after an impressive waiting of a few days, the assembly is called, and Moses gives the fourth oration, on the **Covenant** (xxix: 2–xxxi: 8). The culmination is thus reached, and the nation, under the appeal of Moses, enters into solemn covenant with God.

There are at least **three elements** entering into a great oration:

1. The personality of the orator. Here it was that of Moses, one of the greatest of men.

2. The occasion—an important crisis grasped worthily. Here it was the people on the eve of entering the promised land.

3. The speech—worthy of the man and the occasion.

Very few orators are great enough to be compared with Moses. Very few orations compare with these in lofty eloquence. We recall Demosthenes against Philip, Cicero against Cataline, Burke against Hastings, Web-

ster against Hayne—great men, great occasions, great orations, to be compared with Moses speaking in advocacy of the covenant. Here is a greater man, a greater occasion, and a greater series of orations; the marshaling of facts, arguments, and appeal with marvelous power. Deuteronomy is a book of eloquence, and closes in poetry. The song of Moses is followed by the blessing of the tribes, as he passes through them and goes up into the mountain to die.

The attribute of God most prominently revealed in Deuteronomy is *love*, as He appeals to the people through Moses to enter into covenant with Him.

The last four books of the Pentateuch may be called the **Biography of Moses.** He is presented not as a hazy myth, but as a clear-cut and distinct person of august and commanding character. Standing at the beginning of Hebrew history, institutions, and literature, he is great enough to be the source of influences abiding to our day—especially great in that God spoke to him face to face.

The five books may be described concisely:

1. Genesis. Introductory, God seen in the beginning of things. He is Almighty.

2. Exodus. Prophetic, God teaches in Deliverance, Law, and His Dwelling-place with His people. He is faithful and righteous.

3. Leviticus. Priestly, God institutes worship. He is holy.

4. Numbers. Kingly, God rules His people. He is just.

5. Deuteronomy. The Covenant, God appeals to the people. He is love.

Joshua gives the history of the Conquest of Canaan (chapters i–xii), and of the division of the conquered land among the tribes; the latter account may be called the "National Record of Deeds" (chapters xiii–xxiv). The book is solid prose, concise and vivid, with one quotation of poetry, and it closes with the orations of Joshua. These may be compared with Napoleon's proclamations and Washington's farewell address, and they show Joshua was the worthy successor of Moses, both as general and orator.

The campaigns of Joshua are studied with admiration in the military schools of our day. The book tells the story of a great change in history, a nation migrating and taking possession of a land by conquest. Such changes have been frequent in history; those made by the Saxons in England, the English in America, are the nearest to us in time and interest, but no such change ever wrought a greater or more beneficient effect in the world.

Looking back upon the Pentateuch, we see that the whole atmosphere is one of the desert and Egypt; looking forward, the atmosphere is of Judea. This atmosphere is very difficult to give to a book, it belongs to it from the time in which it was born. The Pentateuch gives the nation its Constitution. Joshua gives the nation its title of Conquest and its record of Deeds.

The land of Judea, which for a long time after this gives its atmosphere and outlook to the books we are to read, is a mountainous land along the sea. The Great Desert thrusts itself against the Great Sea, and wrinkles itself up into mountains and valleys. This land is not

isolated; it is rather the bridge over which the ancient world empires had to pass to meet each other. Lachish, near the sea, witnessed the great procession of the nations with the pomp of war and the riches of peace as Egypt passed north to Assyria, as Babylon passed south to reach the Nile, and, in later years, as Alexander carried Greek civilization into Egypt, as Pompey carried Roman power to the south, as Saladin passed north to meet Richard the Lion-hearted, and as Napoleon passed to the battle of Acre. Living up on the mountains and hills, the nation of Judah could watch, but need not be disturbed by the world empires passing along the rim of the land by the sea; by this same bridge the chosen nation could easily have reached the known world with the revelation of God had she obeyed her missionary calling.

Geologically speaking, this land is the result of a great fault. In the wrinkling of the earth the strata became tilted and broke, one side sinking down while the other remained tilted up.

The Jordan valley is a remarkable depression; nearly its whole length it is below the level of the Mediterranean Sea, and the Dead Sea is over one thousand two hundred feet below the Mediterranean, distant only about one hundred miles. On the other side the Great Desert stretches away to the Euphrates. How much the first crash of this remarkable geological fault had to do with the Flood, and the subsequent jars with the destruction of the Cities of the Plain, the crossing of the Red Sea, and the crossing of the Jordan, can only be conjectured. The sea, the desert, the great depression, and the mountains, those at the north snow clad, together give the

land a great variety of climate and much natural beauty, and these make great impression upon the character of the people and upon their books.

The land is also a storied land, rich with reminiscence of the wandering patriarchs, and sacred from association with the deeds of men called of God to deliver the nation. It is a land of relics left to this day of the cities and civilization submerged by the incoming Israelites.

The Judges is incidental history, a record of heroic deeds by heroic men. It may be called a book of heroism. It has been an inspiration in the struggle for freedom in all lands and ages. Seven servitudes and fourteen judges are rapidly and vividly described; long intervals of peace are passed over in silence. The government was largely tribal, the worship of God was the main centralizing power. The people were taught local self-government and dependence on God, and thus the national civilization grew. The condition was that of a conquering people settling in a land from which the original inhabitants were not fully expelled. Race antagonisms were inevitable. The central range of mountain and hill country was largely in the hands of the Israelites, but the plains along the Great Sea were mainly held by the Canaanites. The Israelites were often contaminated and enslaved. Patriotic leaders arose and delivered them. The heroes were strong men of many noble qualities, but many of them, judged by our moral standard, were very faulty, and in a struggle for life with barbarians they committed deeds not to be justified by the moral sense of to-day.

We are to remember that the Bible does not sanction all it records. Many deeds of those acting under the

general direction of God were not commanded by such direction nor approved by God.

The first sixteen chapters cover the history, the last five chapters are an appendix describing features of the social life of the time covered by the history.

Ruth. The age of the Judges, tho rude, produced the scene and probably the book of Ruth, a beautiful idyl of home and love and peace. Goethe says: "Ruth is the loveliest specimen of epic and idyllic poetry in all literature."

The attribute of God most fully revealed in these books is His *righteousness* in His moral government of nations, putting down the corrupt and raising up the righteous.

The growth of righteousness in the Israelites is seen in the struggle for liberty and in the virtues of peace, in Gideon and his fellow heroes not only, but in Naomi, Ruth, and Boaz. A further evolution of righteousness is recorded in the following historical books.

I. and II. Samuel. The two books were originally one. They bear the name of Samuel on account of his prominence in the great change in Israel's history they record. He was a great man raised for a great occasion. First, he was the greatest and best of the judges; not merely a military chieftain, but a religious reformer, good as well as great, the culmination of that age. Second, he was the founder and leader of the schools of the prophets. Third, he was the maker of kings, tho he never sought to be a king himself. He introduced the two great orders, *prophets* and *kings*, into the coming age. The idea was that the king was to reign under God, and was to be subject to the will of God as com-

municated by the prophet. In the schools of the prophets at Bethel, Jericho, and Gilgal, spiritual gifts were developed, religious exercises fostered, and students educated (I. Sam. x : 10, xix : 18–20). The prophets became privy counselors of the kings, instructors of the people, preachers of righteousness, and historians of the nation. They afforded a counterpoise to the despotism of kings, to the formalism of priests, and to the degeneracy of the people. The line of the prophets assumes growing importance by the side of the line of the kings as the history advances, until it culminates in written prophecy. The prophets take the same attitude toward king and people that Samuel, their great founder, did.

I. and II. Kings. The two books were originally one. The books from Joshua through Kings form a continuous history from the covenant people taking possession of the promised land unto the Babylonian captivity. This history seems to be a compilation from many records, and a selection, passing many things we would like to know, choosing and dwelling upon things bearing upon their plan. The aim of the books is to show that God rules in history, that among nations He follows sin with punishment and repentance with deliverance; that He deals with His covenant people, and prefers some kings to others, as they keep or break the covenant.

The two books of Kings are divided as follows:

1. The Reign of Solomon (I. Kings, i–xi).

2. The Divided Kingdom, from Solomon to the destruction of the Northern Kingdom. This is divided into three periods:

(*a*) The period of antagonism of the two kingdoms (I. Kings xii–xvii).

(*b*) The period of friendly relation by intermarriage (I. Kings xvii; II. Kings xi).

(*c*) The period of renewed antagonism (II. Kings xi–xvii).

3. The surviving Kingdom of Judah (II. Kings xviii–xxv).

The undivided kingdom, under Saul, David, and Solomon, lasted only one hundred and twenty years. The divided kingdoms lasted two hundred and thirty years longer, to the fall of Samaria, B.C. 722. The surviving Kingdom of Judah lasted one hundred and thirty-four years longer, to the destruction of Jerusalem, B.C. 588.

I. and II. Chronicles form but one book.

This book might be kept to be read last of all the Old Testament; but we shall read it in sections with the book of Kings, and in connection with the poetic and prophetic books. The name, "Chronicles," comes from Jerome, who called it "a chronicle of the whole sacred history, from Adam to the restoration from Babylon." It is a more appropriate title than that given in the Septuagint, "the things passed over," as it is not a supplement, but a selection largely from the same sources as the other books, repeating many things as well as adding some, with the special aim of the compiler to encourage and direct the returned exiles to reorganize their national life, and especially their national worship. The history is largely confined to the Kingdom of Judah, and dwells more upon the worship of the Temple than upon the wars of the kings, and gives

special emphasis upon those kings distinguished for zeal in worship.

The early chapters of genealogy show these poor exiles their splendid ancestry, give to families and tribes hints of their inheritance, and to the Levites of their rights and duties in reestablishing the worship of the Temple.

The lives of David and Solomon, the great kings of the nation's glory, are especially seen in the light of their religious observances. The date of the book is evidently long after the return from Babylon, the descendants of David are traced until the sixth generation after Zerubbabel (I. Chron. iii : 19), probably to the beginning of the Greek conquest of Judea.

From these historical books we will now read the life of David, and in connection with his life and times we will read the five books of Psalms.

David. Great prominence is given to David in the Bible. A fuller account is given of his life than of any other mere man, and in his influence on the nation and the world he is excelled only by Moses. Sixteen chapters of I. Samuel relate to his life before he came to the throne, and two whole books (II. Samuel and I. Chronicles) give his life as a king. He ranks high with the great men of other nations. He was great as a *general* and *statesman*. He consolidated the tribes into a nation, and for the first time secured the undisputed possession of the whole land; he spread his kingdom to the south to the river of Egypt, and to the north to the great river Euphrates, and was on the eve of becoming a world conqueror, when God checked him by punishing the census taking. In fostering national prosperity, commerce, and art he manifested vigor and genius. He found Jeru-

salem a village of hovels, and left it a city of palaces. From his time it became one of the world's capitals, and, tho on no commanding position of land or sea, it has had more important influence on the world's history than Thebes or Babylon, Athens or Rome. He was great as an organizer and leader: he organized a great army, kept it in fine discipline, and yet did not withdraw it from peaceful employment. Of its twelve divisions each served a month, and then returned to the duties of home; thus the soldier spirit was distributed and kept alive throughout the kingdom; in this it was an even better system than prevails in Germany to-day.

He was specially enthusiastic and happy in the organization of the worship of the nation. He centered it in the Tabernacle, and so prepared it for the Temple. He caught the spirit of the Mosaic enactments and carried them out royally. The magnificence of the worship was worthy of the great nation he formed and ruled. The single feature of *music* was grand beyond description.

Of the twelve divisions of the choir and orchestra each served a month, and then returned to their homes in the different parts of the land; thus the worship spirit was distributed and preserved alive throughout the kingdom, and the whole choir was kept in fine training. Then on the great feast days, when the choice of the whole nation gathered at Jerusalem, the whole choir and orchestra assembled to lead their worship of praise. The great choir of four thousand trained voices and the orchestra of three hundred of all kinds of instruments led the great chorus of the whole nation in singing the psalms to the praise of God in the open air in the courts of the Tabernacle upon Mount Moriah, and made the bending

heavens, the roof of God's great temple, resound with His praise.

Bible Poetry. There are four kinds of poetry found in the Bible.

1. The Epic, which describes action: a story is told in a way to awaken the imagination and to stir the feelings. The earliest bit of poetry of this kind is the sword song of Lamech. In Hebrew the forms of prose and poetry are so near akin that we may call the story of Joseph an epic, just as Goethe says Ruth is the finest idyl in literature.

2. Dramatic, which presents the actors who speak for themselves. This is rare in the Bible outside of Job, which is a drama; also there is some spiritualized drama in the Prophets.

3. The Didactic, which clothes the truth taught in a poetic garb, and sometimes casts it into a form kindred to the sonnet. *E.g.*, Prov. i : 10–19.

4. The Lyric, which sings of the reality that lies back of scenes and of all action. The lyric predominates.

Hebrew poetry is simple and grand, both in form and in spirit, and so loses few of its striking features by translation. Its harmony is not of measured feet or rhyme, but that of parallelism of thought. The poetry of nature, it may be called; the rapid accumulation of thought and feeling in some gifted souls results in the quick repetition of short sentences, as passionate feelings express themselves in quick breathings, rapid heartbeats, marching steps. The rhythm is like the swing of a pendulum, like the tramp of an army, like the stately stride of a king; short sentences step along after each other in the march of rhythmic thought.

Scripture poetry addresses the mind's eye by its picturesqueness. Each poem is a gallery of word paintings, charming the eye as the natural rhythm charms the ear.

Psalm xxix, the Song of the Thunderstorm, gives an example of both sight and sound harmony. It graphically pictures the majestic sweep of the storm as it rises from the great sea, sweeps over the mountains and passes away into the desert. We hear the seven thunder voices growing in power and then dying away in the distance. Now the earth is fresh and the sky clear, and everything in the great world, the Temple of God, cries "Glory!"

The element of poetry is very large in the Bible. The books Job, Psalms, Proverbs, Song of Songs, and Lamentations are entirely poetic. The line between poetry and prose being less sharply marked than in our English literature, those great orators, the prophets, not infrequently rise into poetic strains. Thus also in the historic books a vivid story sometimes bursts forth from prose into poetry, as the Song of Moses at the Red Sea, of Balaam, and of Deborah and Barak. He who has the poetic ear will also gladly recognize that many sayings of our Lord Jesus Christ are gems of poetry, radiant with beauty and ringing with music. The preacher of the Gospel should seek to clothe himself with the power of the orator and the poet, to make men see the truths he preaches, and feel their full force; and to this end he should be a diligent student of Bible Poetry, and of that which is so close akin to it—Bible Oratory.

While we read the lives of David and Solomon we shall read the poetry; when we come to the later kings we shall read the oratory of the prophets, with their outbursts of poetry.

The Psalms. This Book is the religious song-book of Israel. It contains the varied experiences of God's ancient people voicing themselves in song. Milton says: "There are no songs comparable to those of Zion." The poet looks into his own heart, and out upon the scenes of nature and the experiences of mankind, and then up into the face of God and sings. There are varying moods of faith and doubt, hope and despair, praise and prayer, often in the same psalm, but the dominent note is always the worship of God.

The minister who is to lead the people in their worship of God should train and incite himself to the spirit of true worship by a constantly growing familiarity with the Psalms. The book of Psalms is more quoted in the New Testament than any other single book of the Old Testament. It has found a prominent place in the public worship of the Christian Church of all nations and ages. The law is God's voice to the soul. The Psalms are the soul's response. The five books of the Law are God's fivefold voice to man; the five books of the Psalms are man's fivefold response to God. The Law shows what religion ought to be; the prophets show what religion was not; the Psalms show what religion was. That which goes straight to the individual heart to-day must have come from the individual heart in that long-ago day. The contrition, appeal, praise of individual hearts, become the collective experiences of the worshiping people of God in all ages.

There are three grounds of judging the **date and authorship** of a psalm:

1. The titles. These, while probably not the work of the authors, are still very ancient. They are found in

the Septuagint translation, and were probably written by the compilers of the five books.

2. The historical allusions found in many psalms.

3. The style and language. This is a difficult ground, and decisions vary, according to the taste and judgment of each critic. In trying to live a little while in the Kingdom of David we are probably in the psalm country and age. For while the ninetieth Psalm's title ascribes it to Moses, and while the historical allusion in Psalm cxxxvii makes it a psalm of the Babylonian exile, the weight of internal and external evidence makes David the great psalmist.

The Psalms have their Golden Age, not at the beginning of the nation's worship nor in its decline; it is the days of prosperity and hope that sing the praises of God. The great king gave the key-note, the praises of all the ages follow, even to our day.

The three prevailing ideas in Hebrew life find full expression in the Psalms.

1. God is in covenant with man. Psalm lxxxix is a song of the Covenant.

2. The Messiah is the subject of the Covenant. Psalm lxxii is a song of the coming King.

3. Righteousness is the law of the Covenant. Psalm cxix is a song of the Law. There is only slight allusion to the ceremonial law and observances in the Book.

Three elements enter into the Messianic Psalms.

1. The experimental. The Psalmist expresses his own experiences in a way that more fully expresses the deeper experiences of the Messiah. Psalm xxii is a Song of the Suffering Messiah.

2. The rapturous. The Psalmist, cherishing the prom-

ise of the coming Messiah, sings of Him in lofty strains. Psalm xlv is a Song of the Glorious King.

3. The predictive. Certain features of the life of the Messiah which could only have been foretold by the spirit of God are enshrined in the Psalms. Psalm xvi is a Song of the Messiah's Resurrection.

Several things should enter into our consideration of the **Imprecatory Psalms.**

1. There are only a few among many—only six among one hundred and fifty.

2. As inspired utterances, they express the righteous judgment of God against sin. There are as strong denunciations in the teachings of Christ, and to about the same extent.

3. They express the righteous indignation of the head of the state against the enemies of the state, as our President might denounce anarchists.

4. The garb of these Psalms, as of all poetry, comes from the age in which the poet lived, many centuries before Christ.

5. The great provocation of cruel enemies awakened a strong spirit of resentment, and in selecting poetic figures the poet reflects this spirit.

In all these elements these Psalms are the reverse of the lax views of sin prevailing to-day, and form a needed iron tonic for our moral weakness.

Many psalms seem to have been born of the occasion, to be the free and unpremeditated outburst of great genius. One of the most stirring poems of our day, Rudyard Kipling's "Recessional," was so born. Psalm xlvi, the Song of Deliverance, is evidently such a poem. Other psalms seem to have been prepared with a clear

purpose for **Temple Worship**, and with much artistic skill. They bear indications of having been set to music and sung in parts, solo and chorus. Example, Psalm cvii, the Song of the Redeemed. We can but faintly imagine its effective rendering in the open air in the courts of the Temple by the great choir of four thousand voices, with the full orchestra accompaniment of three hundred instruments. The Prelude is sung by a few strong voices, with trumpet accompaniment, to prepare for the great theme. Then the succession of strophes, the description of distress, the cry for help, the great deliverance, the call for praise, are rendered with suitable voices and instruments. Four of these strophes, "The Travelers," "The Prisoners," "The Sick," "The Sailors," succeed each other with increasing power. Then the whole culminates in the grand chorus sung by the full choir and the entire congregation, with all the instruments of music sounding the praises of the redeemed.

The Song of the Law (Psalm cxix) is wrought out with great elaboration of form, but secures also much of the free spirit of song. It is an acrostic of groups of eight verses, and each verse, with a single exception, gives some title or description of the law of God.

In the last book of Psalms there are *three groups:* (1) the Hallel (Psalms cxiii–cxviii), sung at the great feasts, especially at the Passover, and which was probably the hymn which our Lord and his disciples sang when they left the upper room after the institution of the Lord's Supper; (2) the Songs of Ascents (Psalms cxx–cxxxv), used by the pilgrims from all parts of the land as they ascended to the great feasts at Jerusalem; and (3) the

Hallelujah (Psalms cxlvi–cl), in which the exultant spirit of worship culminates in a great outburst of praise to Jehovah.

Selah, Gittith, and kindred interjections, or annotations, are Hebrew words so ancient and technical that their meaning can not be fully ascertained; they are probably musical terms, some of them names of tunes, others directions for instruments, and so they become to us, with their dim memories, a kind of telephone to convey to our listening ears the strains of distant music in the Temple courts of old Jerusalem.

In the early Church the book of Psalms was the first book put into the hands of her young converts, and no one could be admitted to the ministry of the Word unless he knew the Psalter by heart. The book should be the constant study of the minister, and many of its choice passages should be committed to memory; it will quicken his experience of the Divine grace and greatly enrich his preaching, and especially his prayers, as he leads the people in the public worship of God.

Israel was one kingdom, and very prosperous under David, the Great, the Warrior, the Psalmist, and under Solomon, the King of Peace, the Magnificent, the Wise. This short age was the culmination of four centuries of advancing civilization, and it gave rise to two results of great influence on the life of the nation in all its future:

1. The Temple. The idea of the Tabernacle, the Dwelling-place of God, the Palace of their Heavenly King, who abode in the Holiest Place, was continued.

2. The Literature. Prosperity singing its songs of praise is the prevalent note of the Psalms. David was the great psalmist, tho there were many others.

The Wisdom Literature. Wise sayings arise in prosperous times from the experience of the past and its results. It is natural, therefore, to find in Solomon, the Wise King, the leading writer of Hebrew gnomic philosophy, tho he was followed by many other writers of sententious literature.

The Proverbs. The philosophy of the Bible is directed in concise sayings to the conduct of life. The absence of allusions to Israel's national position and distinctive religious observances shows the practical bearing of religion upon universal life and conduct. If one to-day aims to be a good statesman, or to excel in business, here is a manual of wise sayings well worth his careful attention.

Proverbs arise in two ways: (1) A wise observer of the experience of mankind forms the epigrams from his own reflection. The first nine chapters of Proverbs are of this kind; they form a poem in praise of wisdom composed of eighteen sonnets.

2. The general experience of mankind through the ages voices itself in wise sayings, and the collector simply separates them from the common place. The remainder of Proverbs is largely of this kind, tho there are found a few sonnets in it, especially the closing praise of the virtuous woman.

Ecclesiastes. The philosophy of the Bible is directed to the meaning of life in its general aim. The first half of Ecclesiastes shows that the pursuit of knowledge, pleasure, or profit of any kind, as an end in itself, is vanity. The second half shows that the moderate enjoyment of these things, by a being responsible to God, is wisdom. The dignity of man is his accountability to

God. The book closes with a symbolic poem of old age, making the disagreeable features of declining life graceful by symbolic dress.

The Song of Songs is a poem of pure wedded love, the greatest and best love-song of all literature. It throbs with passion.

The King has made a love match, and he and his bride can not fully express their feelings for each other. He won the lowly maiden disguised as a lowly shepherd; this poem expresses their mutual feelings when, having brought his bride to Jerusalem, he throws off his disguise, and she learns she is the bride of the great King. It is a poem especially dear to Christians, because, while not at all allegorical, it beautifully illustrates the marriage of the greater King and His more lowly bride —Christ and His Church.

Job probably belongs to the palmy age of Hebrew literature, tho there is the complete absence of all reference to past history or to present conditions, while the whole atmosphere is of a time before Abraham. It is a masterpiece of poetry. Carlyle says: "I call the book of Job one of the grandest things ever written by pen." Froude says: "It towers up alone far above all the poetry of the world." Daniel Webster says: "It is the most wonderful production of any age or of any language." Schaff says: "Considering its antiquity and artistic perfection, it rises like a pyramid in the history of literature, without a predecessor and without a rival." It is the nearest to pure drama of any poetry in the Bible; the poet presents the actors, and they speak their thoughts and do their deeds.

God is the principal person in the Bible, and the

Bible poets instinctively feel the inappropriateness of a drama where this principal person is either brought forward or left out. The scene of Job is in the open air. The stage is not only the earth but the heavens. The friends and Job reason together. One friend at length describes the rising of a storm, and then the unseen God speaks from the wind-driven clouds. This simple but majestic drama is upon the colossal theme of the great suffering of a righteous man. The five solutions offered are:

1. It is a test of character (chapters i–iii).
2. It is a punishment of sin (chapters iv–xxxi).
3. It is a discipline out of sin (chapters xxxii–xxxvii).
4. It is a part of the mysterious plan and work of God (chapters xxxviii–xli).
5. It leads to the triumph of the righteous man (chapter xlii).

The drama culminates in the speech of God from the whirlwind, and in his rewarding Job.

The Prophets. The great Kingdom of David and Solomon lasted nearly a hundred years, and was then divided. It formed two kingdoms, each becoming strong and prosperous. The northern kingdom was the larger and more favorably situated. It was called the Kingdom of Israel, and Samaria was its capital. The southern kingdom, tho smaller, lasted longer; it was called the Kingdom of Judah, and Jerusalem was its capital. Prophets of speech and action abound through all the history; the great prophets Elijah and Elisha are in the Kingdom of Israel. Written prophecy begins some two hundred years after Solomon; it gives us

mainly the speeches of sixteen prophets, or sketches of their speeches, probably written by themselves after delivering.

The object of all the prophets was to impress upon the people the presence of the righteous God and to awaken loyalty to Him. The tendency of revelation is to become largely a memory. The prophets felt the God who had revealed Himself in the past was present with them, the same God, and they tried to make kings and people feel this as well. They were preachers of righteousness. The spirit of general prediction prevails, that righteousness is followed by prosperity, wickedness by adversity. They were men of their own times, applying righteousness to present affairs. They were seers, seeing to the heart of things, and thus they were men beyond their times and of all times, preachers of righteousness to the world. Besides, they were seers of the future. God revealed to them many future events, and this, they claimed, was the manifest token that He had sent them. This prediction of special events is, however, not a large element of their speeches, tho it is of very striking character.

The more severe we make the standard of prediction, the more clear it becomes that God alone could have known the future so clearly and must have revealed it to them. There may be *six rules* applied to this prediction:

1. The prediction must not be the result of reasoning, as Napoleon's saying: "In fifty years Europe will be Republican or Cossack."

2. It must not be the result of historical study, as Macaulay's saying: "A New Zealander will muse over the ruins of London."

3. It must not be the result of a happy conjecture, as the prediction of the marriage of a theological student.

4. It must not be ambiguous and obscure, as the mutterings of the oracle at Delphi.

5. It must not be the result of scientific calculation, as the captain of a steamship saying: "In four hours we shall see land."

6. It must not be a rapturous vision or a fanatical denunciation of a patriot.

Applying these tests, it is clearly seen that many predictions of the prophets must have been spoken through them by the God who had the future in His hand. Still, our main study of them is as preachers of righteousness, that we may apply their method and spirit to the preaching of righteousness in our life-work.

The prophets are grouped *locally.*

Of the sixteen only three are of the northern Kingdom of Israel, and of these three only one was both of Israel and to Israel. Amos was from Judah to Israel; Jonah was from Israel to Nineveh; only Hosea was both from Israel to Israel. The remaining thirteen prophets belonged to the Kingdom of Judah.

The prophets are grouped in point of *time.*

(1) The group of the time of prosperity. In Israel: Amos, Jonah, Hosea. In Judah: Obadiah, Joel, Micah, Nahum, and Isaiah—eight in all.

(2) The group of the time of adversity. Zephaniah, Habakkuk, Jeremiah, Ezekiel, and Daniel—five in all.

3. The group of the Restoration. Haggai, Zechariah, and Malachi—three in all.

Three literary forms are used by the prophets:

1. The most prominent and most prevalent is *oratory.*

The prophets were, first of all, preachers; several of them were ideal preachers. They are worthy of our careful study as orators, that we may become stimulated and cultured in pulpit delivery.

2. The fervid oratory frequently flowers forth in *poetry*. The orator becomes rapt and soars aloft, and frequently this poetry is lyric poetry—it may be sung.

3. The rapt orator rises into lofty personifications and dialog, and in rare instances the sphere of oratory is left for that of pure *drama*. Classes of people, as Israel and the Nations; states of feeling, as Repentance and Loyalty; the land, the mountains, rivers, seas; these are personified; the prophet, and the great God Himself, act their great parts, and speak forth to each other their thoughts, feelings, and purposes.

Prophets of Prosperity. In the time of prosperity the kingdoms of Judah and Israel were in a flourishing condition. Jerusalem and Samaria were large, splendid, and luxuriant capital cities. There was little outward sign of decay, but there was much political and moral corruption. The prophets of this period saw the inner corruption and growing weakness, and endeavored to arouse the people to righteousness by rebukes and threatenings.

Amos. At least two hundred years have intervened since the time of Solomon. The two kingdoms are now at variance; they are not in open warfare, but are distrustful and suspicious. Amos, living south of Jerusalem, feels the call of God to preach righteousness to the northern kingdom, and obeys. Coming from the southern kingdom, he has the difficult task to win a hearing in the Kingdom of Israel. His introduction to his one

speech, or to his series of speeches, is one of the most skilful in all the history of oratory. He, as a prophet, announces the judgment of God upon the surrounding nations for their unrighteousness, and the conscience, and especially the national feeling, of the people of Israel approve him; he even goes so far as to threaten judgment against the rival Kingdom of Judah from which he came, and the people applaud.

Having won a hearing, and having appealed to the conscience, he now applies his message to the Kingdom of Israel itself. The introduction covers the first two chapters. The next four chapters show faithfully the corruption ripe for judgment. The last three chapters vividly depict the visions of the judgment of God advancing upon this corruption. Amos puts the emphasis of his preaching upon the justice of God.

Hosea. While the visit of Amos to Israel was probably very short, Hosea lived in Samaria. He is the only one of the prophets who is both of Israel and to Israel. It is probable that Hosea had a faithless wife whom he could not cease to love, and, reflecting upon his own sad experience, he saw it was but a faint illustration of the experience of God with the Kingdom of Israel for over two hundred years. There was logical arrangement in Amos; there is little logic in Hosea, but swift transitions of conflicting emotions, the tone of passionate anguish and love in appeals and upbraidings. There were many speeches of Hosea probably, and we have sketches of his frequent appeals gathered in his book. As he speaks for God, two strong figures prevail, a faithless wife and a thankless child, and the prophecy shows forth alternately the burning indignation of God

and his quenchless love, as wronged Husband and Father. As the parable of the Prodigal Son is the heart of the New Testament, so Hosea is the heart of the Old Testament, only in the New Testament there is success, here there is failure. The last appeal is made, and God's yearning love fails to win back the Kingdom of Israel from destruction. Hosea places the emphasis of his preaching upon the love of God.

Jonah. The book is unique, in that it is the story of a prophet rather than a collection of his prophecies, and that this prophet is sent to a heathen nation. The flight, the prayer, and the mission are the marked divisions of the short book. The book itself seems significant of the Jewish nation, of its flight from its mission, of its marvelous preservation to this day; and it is prophetic of Israel at length becoming the messenger of Christ, and bringing about the conversion of the Gentiles.

We now turn to the five prophets of the time of prosperity who lived and preached in the southern kingdom, in Judah.

Joel. Two hundred years have passed; the family of David is reigning in Jerusalem; the city is magnificent; the Temple of Solomon is the glory of the nation. The kingdom is outwardly prosperous, inwardly corrupt; the worship of God is formal and tainted with idolatry. Joel speaks in Jerusalem in a lofty form of poetic oratory, a kind of rhapsody; he gives a picture of the coming trouble as it impresses itself upon and is described by different classes of people. His vivid figure of advancing judgment, as an incursion of locusts, insensibly changes into a metaphor of armies, the land before them as the garden of Eden, behind them a desolate wilder-

ness. In the presence of these armies God calls to repentance, promises spiritual blessings, and proclaims the general judgment for all nations.

Obadiah has some remarkable resemblances to Joel; *cf.* Joel iii : 3 *c.* Ob. 11; Joel iii : 14 *c.* Ob. 15. It is the shortest book in the Old Testament, and is directed against Edom as rejoicing over Judah. It is not like Jonah, a prophecy to a heathen nation; all prophecies against heathen nations were given to the nation of Judah teaching them of punishment by heathen nations used by God, but that these heathen nations were not therefore approved by Him.

Micah lived in the country to the southwest of Jerusalem. He saw the embassies going down to Egypt to secure favor. He witnessed the illegal land-grabbing of the rich about him. Feeling called of God to rebuke this wickedness, he goes to Jerusalem. There he witnessed the corruption of the rulers, and the luxury and licentiousness of the nobles. He boldly denounced both leaders and people, and preached righteousness in all the relations of life. He is the prophet of equality and fraternity, and predicted that the Messiah would come from the ranks of the lowly.

Nahum prophesies altogether against Nineveh, the triumphant heathen power threatening Judah. This prophecy is not sent to Nineveh, but given to Judah, as in all such cases to show that God does not approve the nations he uses, but punishes unrighteousness in his own time and way wherever it is found.

Nahum describes the Lord's majesty as He marshals the forces to destroy Nineveh, the meeting of the besiegers and the besieged, and the complete destruction

of the city. His prophecy, "I will make thy grave," after a few centuries became true, and remains true to this day. The excavations of modern times in Nineveh simply unearth the skeleton of the empire then threatening Judah.

Isaiah was the greatest orator and poet of his day; he was probably of the nobility, a man of rich natural gifts, having all the polish of the court. He was fifty years a preacher of righteousness—a young man when he was called upon to preach against the luxury and profligacy of his time, a middle-aged man when he described the doom of Samaria and its lessons, and the old man eloquent when he encouraged the people against Sennacherib.

The style of his oratory is well worth our study. It was concise, to the point, bright with the frequent use of interrogation and dialog, filled with striking contrasts, adorned with many beautiful figures of speech and illustrations, abounding in wide and lofty thought and strong feeling, and clothed in choice language. His methods were varied: he adapted himself to circumstances; the eloquent court preacher became the popular street preacher, and did at times the most extraordinary things to arouse the sluggish and make his message effective. He had the orator's instinct; he spoke for a purpose, and gave himself up fully to accomplish his purpose. Many of his speeches were to crowds in the Temple courts.

His book is divided into two parts: The first part (chapters i–xxxix) is a collection of orations given on various occasions in his long life, with some historical references.

The second part (chapters xl–lxvi) seems a continu-

ous composition, a mingling of eloquent prose and poetry, written to cheer the pious in the coming captivity. We do not believe there were two Isaiahs—the marvel is that there should have been one.

The servant idea is a striking feature of both parts of this book, the faint strain referring to himself (xx : 3) becomes stronger in Eliakim (xxii : 21), in all Israel (xlii), in the faithful and true Israel (xliv), until it rings out clear, and culminates in the mysterious person who makes atonement for his people and brings in the final glory (liii–lxvi).

The title of God, "The Holy One of Israel," is peculiar to Isaiah, and sounds through both parts of the whole book as the echo of the cry of the seraphim at the call of the prophet. He places the emphasis of his teaching upon the redeeming love of God.

Isaiah stands midway between Moses and Christ, and he is more frequently quoted by Christ and His apostles than any other single writer of the Old Testament; no other Old Testament writer so fully anticipates the truth at last revealed in the Gospels.

Prophets of the time of Adversity. We now pass to the five prophets of the time of adversity. They all belong to the Kingdom of Judah. About one hundred years had passed since Isaiah spoke. The Kingdom of Israel had been entirely destroyed. Hungry-eyed enemies were now gathering around the Kingdom of Judah, while its corruption and weakness were preparing it for their easy prey. The prophets, before its fall, endeavored to arouse the people to repentance; and when the fall came they endeavored to keep alive faith in God. Jerusalem for many years tottered to its destruction; it was cap-

tured three times, each time rose in rebellion, and at last was ruthlessly destroyed.

Zephaniah spoke in Jerusalem just before the first capture of the city. He is the herald of the coming storm, he reveals as by a flash the corruption that prevails, and he graphically describes the darkness of the coming judgment—first upon Judah, then upon all nations (chapter i–iii : 8). Then the night of storm passes and the day of salvation dawns—first for Judah, then for all nations (chapter iii : 9–20). His vivid depiction of the day of the Lord's wrath (i : 14–18) is the basis of the great hymn of the middle ages, "*Dies irae, dies illa.*" The description which closes the book, of the glorious appearing of the Lord bringing salvation, is equally sublime.

Habakkuk speaks in Jerusalem when the blows are beginning to fall upon the devoted city, probably in the reign of Jehoiakim. He is greatly perplexed that God should give the victory to an idolatrous nation so much worse than Judah, and in the first chapter he expostulates with God.

In the second chapter God gives him a vision from his "watch-tower" that the foe is drunk with power, and assures him that "the just shall live by faith." He then pours forth wo after wo upon the triumphant idolaters, and closes in the third chapter with a hymn of splendid faith in God, however great the trials. He is a rapt orator, rising into flights of lofty poetry and rhapsody, and his aim is to sustain the faith of the pious in their sore trials from his own deep experiences as taught by God. Daniel Webster says: "There is no writer, ancient or modern, more poetic than Habakkuk."

Jeremiah preached righteousness for over forty years, mainly in Jerusalem. His book gives many of his orations in a setting of personal and national history. He was an orator of great power, and often enforced his appeals with dramatic and symbolic action. Beginning his work in the reign of Josiah, he lived through the various captures of Jerusalem, witnessed its total destruction, and was then carried into Egypt, where he died. He endeavored to persuade the King and the people to submit to Babylon, and patiently to bear the just punishment of their sins; for this distasteful message he was often persecuted. Naturally of a sensitive and timid disposition, and a great lover of his nation, he faithfully gave the message God sent through him in the face of great personal unpopularity and grave danger. He treats largely of individual religion and of God's care of trusting souls.

Lamentations is a description evidently by an eye-witness of the desolation of Jerusalem. Poetry and oratory are closely akin, and the great orator may have been the great poet as well. The poem is the *dirge of a city* in five songs or laments.

The first describes the desolation in terrible details.

The second shows the cause of the calamity to be God's wrath.

The third is the climax: the city itself, the great sufferer, moans out her distress.

The fourth contrasts the prosperity of the past with the adversity of the present.

The fifth is the great sufferer's agonizing prayer.

The poem has thus its crescendo, its climax, and its decrescendo movement, and sobs itself into silence.

Tho filled with so great meaning, it is most artificial in form, as is often the case in Hebrew poetry. The first four laments are an acrostic in form, the climax being a threefold acrostic.

Ezekiel was one of the captives of Judah carried to Babylon. He is the only one of the great prophets who spoke entirely outside of Judea. He had probably heard Jeremiah in Jerusalem, and, while Jeremiah remained in his native land, the captive Ezekiel became a preacher of righteousness to the exiles in Babylon. The captives were scattered in small settlements in Babylonia; they were downcast at their own situation, but hopeful of return, as they thought it impossible that their great God would allow Jerusalem and His temple to be destroyed. Rumors spread among them that Ezekiel had had a vision calling him to be a prophet. Under the circumstances the only way to consult him is to send delegates to his home. So, while Jeremiah preaches to excited crowds in the Temple Courts in Jerusalem, Ezekiel speaks to small groups of elders, who come to ask him: "Have you any message from God? When will we return to Jerusalem?"

The first part of the work (chapters i–xxxii) contains sketches of speeches given before the fall of Jerusalem to warn the people against false hopes of its preservation and of their return.

The second part (chapters xxxiii–xlviii), given after news reaches them of the destruction of Jerusalem, cheers the people with promises of a glorious future. The great vision of God pervades the whole work; it is first seen in the call of the prophet and fully described; then it is seen in the gradual departure of the Lord from

the Temple and the city (chapters ix–xi); and it appears again in the Lord's return to the Temple (chapter xliii). The glorious new Temple and new city seem beyond the horizon of the earth. Ezekiel combats the idea that the people suffered for the sins of their fathers (xviii : 2), and were under a curse no repentance could remove (xxxiii : 10); the new order is to be based on individual heart religion; God is equally just to all, and He also renews the heart. As an orator Ezekiel abounds in great visions (chapter xxxvii), symbolic actions (chapters iv, v), highly figurative language (chapter xxvii), and glowing hopes.

Daniel is a fragmentary history of Daniel in Babylon, with description of the prophetic visions given him. The first half of the book contains six striking incidents, the last half four great prophetic visions. There was great danger that the knowledge and worship of Jehovah would be swept off the earth. The six striking incidents occurring in the capital of triumphant idolatry with cumulative power show that Jehovah still lives; they impress the heathen nation, and keep alive the faith of the captives.

The visions show that God rules among the nations. It is difficult to find a flaw in the life of Daniel; he was great and good, a captive, still the prime minister of successive dynasties throughout his long life; his prayer shows his consciousness of sin before God.

Esther gives us a picture of the times following those of Jeremiah, Ezekiel, and Daniel; and, tho the name of God is not mentioned, His presence is felt.

Ahasuerus is identified with Xerxes, who succeeded Darius in 485, and reigned over Persia twenty years.

Between the third year of his reign, when he made the feast (Esther i:3), and the seventh year when Esther was made queen (ii:16) the battles of Thermopylæ and Salamis were fought (480 B.C), saving Greece from Persian power. Xerxes was capricious, passionate, and subject to the influence of court favorites. It is worthy of note that the three most marked instances of particular Providence in the Old Testament, Joseph, Daniel, and Esther, occurred during the reigns of the most powerful and arbitrary kings.

The prophets of the time of Restoration are to be read in connection with the history of that time. Ezra and Nehemiah, counted as but one book in the Hebrew, give the account of the return from Babylon and of the rebuilding of Jerusalem and the Temple. The period covered is a little over a century, from 540 to 430 B.C. There is a striking contrast between the original conquest of Canaan and the return of the captives from Babylon. In the first case it was a migrating nation manifestly favored of God, with a history of wondrous deliverance and guidance, and under a great and successful general. In the second place, a small company of earnest souls under the permission of a heathen nation, amid many dangers and discouragements, with a history of bitter defeat and captivity, and with no manifest favor of God, come to a land devastated by long wars and in the possession of strangers. Still, the scene is again in Judah, and the prophets again speak in their own land.

Haggai speaks in the early part of the period of the Restoration, the account of which is given in the first part of the book of Ezra. Sixteen years had passed since the first band of captives had returned. The

people had builded comfortable dwellings for themselves, but had not rebuilded the Temple, the dwelling-place of their King, and they did not prosper.

Haggai tries to stimulate them to the building of the Temple. He was probably an old man, and appeals to the memories of the fathers who had heard from their fathers of the glories of Solomon's Temple, with the splendid prediction that the glory of this Temple should be greater than that of Solomon's.

Zechariah also tries to stimulate the people to the rebuilding of the Temple. He began his ministry while Haggai was speaking, and continued it probably after Haggai's voice was silenced in death. He seems, especially in the first part of the book, to have been a young man, hopeful and courageous, looking over all obstacles. Eight symbolic visions are given, each showing, and with cumulative power, that God favors His people in this work; and these are followed by a symbolic action showing that the true builder of the Temple shall be both King and Priest. The latter part of the book contains speeches of a later time, and has a wider outlook than the Temple.

Malachi stands at the period of the close of the Restoration, at the close of the history given in Nehemiah. The City and the Temple are rebuilded, but the people mainly are merely formal worshipers, and their condition is far from prosperous. He preaches righteousness in a way to arouse them out of a formal worship into hearty loyalty and great adoration of God. The great prominence he gives to the Divine name fostered in the coming age such a superstitious reverence for the name itself that Jehovah ceased to be pronounced except once

a year by the High Priest in the Benediction on the Day of Atonement.

The histories and prophecies at the time of the Restoration belong to a depressed age, and are inferior in style and substance; but the prophets are still with the people, and Judah is again in its own land.

With Malachi the flickering flame of Old Testament prophecy flares up and goes out. The voices of history and poetry and oratory cease in silence; but the long silence itself is impressive, the silence of waiting, the hush of expectancy, broken at last by the song of the angels announcing the birth of the Messiah.

Two great characteristics of the period of the Restoration influence the succeeding age until the time of Christ.

1. The regard for the written word in the religious life of the people gradually degenerated into an inordinate regard for the letter of the law.

2. The opposition of the Samaritans developed into the rival worship and religious animosity of the time of Christ.

Both the reverence for the written law and the Samaritan acceptance of the five books of Moses indicate the common belief in the high antiquity and authority of the law prevailing in that day.

Part II. The New Testament

Our knowledge of Jesus Christ comes from the four Gospels. These Gospels differ from each other in striking particulars both in style and substance. Why there should be four, and how they compare with each other, are questions of interest.

While these Gospels give all the account we have of Christ and of His teachings, they nowhere intimate that Christ ever directed that they should be written, or that He ever wrote anything Himself. *Christ's teachings were entirely oral.* He commanded His disciples to teach orally, and trained them in this kind of teaching. The disciples, after the death of Christ, taught orally of His life, His teachings, and His death. As time passed two results followed: many believers in Christ were gathered in widely scattered centers of population in the Roman Empire; and one after another of the original disciples died. The need now becomes evident that the oral teaching of the disciples should be reduced to writing. This is the account of their origin which the Gospels, the Acts, and the Epistles give of themselves in their mutual relations. The Gospels and the Acts do not refer to each other, with the slight exception of the introduction of Luke and of the Acts. Nor do the Gospels and the Epistles refer to each other, showing that many of the Epistles were probably written before the Gospels; nor do the Acts and the Epistles refer to each other, the Epistles probably having been written before the Acts. The apostles do not seem to have had any thought of their writings ever being gathered in one book. Our New Testament does not come to us from the design of man, but from the plan of God unfolding in His providence and by the inscrutable influence of the Holy Spirit. The first three Gospels were evidently written without concert or comparison with each other, and at about the same period, and in different sections, and for different classes.

The oral teachings of the disciples would be the same in substance: the incidents of the life of Christ, espe-

cially the words of Christ, would be carefully recounted; but beyond this the selection and the emphasis would vary according to the taste of the teacher and the needs of the people.

The teaching by Matthew would vary from that by Peter according to the taste of the men, and the teaching of the Jews would vary from that of the Greeks according to the needs of the people.

This accounts for the *variety in the Gospels.* The three great races mingling in the Roman Empire in that day were representative of the strong traits of human nature. The Jews represent self-righteousness, the Romans self-control, and the Greeks self-culture; the Jews represent conscience, the Romans will, and the Greeks intellect. The first three Gospels meet these traits of human nature, and so we have a reason for the existence of the three, while the fourth, evidently supplemental to the others, is addressed to the needs of believers of all the races.

Both the coincidences and the peculiarities of the four Gospels, the more we study them, confirm this view.

If the arbitrary assumption be made that the contents of each Gospel equal 100, the proportion of passages agreeing and standing alone is as follows:

Gospel	*Peculiarities*	*Coincidences*
Matthew	42	58
Mark	7	93
Luke	59	41
John	92	8

It is clear that Mark is the least and John is the most original of all the Gospels. It is absurd, however, to

jump to the conclusion that Mark is the basal Gospel. The Gospels, then, give us a written record of the preaching of the apostles. They show how the apostles presented Christ to the different races of men, how they adapted their preaching to meet the needs of different classes of minds.

As we have read the prophets as the great master preachers of the Old Testament, so we now read the Gospels to find out how the greatest preacher of all the ages, the Lord Jesus Christ, preached, and how those great preachers of the early Church carried the Gospel of Christ to all men. We should find many a hint and much stimulus to teach us how to preach.

Matthew. Renan calls Matthew "the most important book ever written." Matthew is modest; not a single word or act of his is recorded in his Gospel after he became a disciple; it is only in his Gospel that the despised term "publican" is associated with his name in the list of the apostles, and he puts his name after that of Thomas, his associate, reversing the order of the other Gospels, and he tells us nothing about his being rich and generous; we have to go to the other Gospels to find this; this preacher loses himself in his subject.

He shows us how he and others with him preached the Gospel to the Jews. His is well called the Gospel of the Kingdom, he tried to show the Jews that Christ was the promised King, the culmination of their long history, the fulfilment of their splendid prophecies.

Christ is the Son of David, your promised King, the King of Righteousness; this is the prevailing tone of the preaching to the Jews. The book is crowded with citations from the Old Testament. Matthew was familiar

with the sacred books and used them freely to commend the Savior.

He shows his business training in that he is methodical, and arranges the discourses of Christ, especially the parables, in an orderly and cumulative way. The proclamation of the King of Righteousness, the Sermon on the Mount, in which He strips off the accumulation of man's tradition and reveals the spirituality of God and of His commandments, the parables of the Kingdom, and the parables of the King, are separately grouped.

Matthew gives more of the *words spoken by Christ* than does any other Gospel. Of the 24,000 words in Matthew, 13,742 were spoken by Christ; of the 15,209 words in Mark, 5,070 were spoken by Christ; of the 25,600 words in Luke, 11,579 were spoken by Christ; of the 19,200 words in John, 8,030 were spoken by Christ.

Of the 106 passages in the Gospels containing references to the Kingdom of God, 50 occur in Matthew, 15 in Mark, 38 in Luke, and 3 in John. Matthew records also a larger number of miracles than does any other Gospel. While the great deeds and the great words of the great King are thus freely given to the Jews as showing forth the Messiah, *two parts* of the Gospel make prominent the teaching of Christ in its method and aim.

Part I. In chapters i–xvi: 21, Christ teaches that He is King; in chapter iii : 17 the Divine voice is heard; this is followed (chapter iv : 17) by the nature of Christ's preaching, "the Kingdom of Heaven is at hand."

Part II. In chapters xvi : 21–xxviii, Christ teaches that He must suffer and die. The change now in the nature

of Christ's teaching (xvi : 21) is followed by the Divine voice (xvii : 5).

This shows that, both in the teaching of Christ, and in that of the disciples to the Jews, the sufferings and death of their King were set forth fully and clearly. One-third of this, as of the other Gospels, is preparatory to and declarative of the death of Christ.

Two subjects of special study in this and in the other Gospels are given to be reported upon by you. (1) The content of the Kingdom of God, and (2) the teaching of Christ Himself concerning the meaning of His death.

If we are at all to resemble the preachers brought before us by "this most important book ever written," the Kingdom of God and the death of Christ must be the burden of our preaching.

Mark has also the same two parts.

Part I. In chapters i–viii : 31 we have Christ's teaching that He is King (i : 15).

Part II. In chapters viii : 31–xvi, Christ teaches of His sufferings and death (viii : 31).

This Gospel may be called the Gospel of Great Deeds, of the Divine Man, of the Conqueror. Mark may be called the interpreter of Peter, as he wrote for the Roman Christians; he shows how the active, impulsive Peter and other disciples preached to the conquering, energetic Roman. To commend Christ to the heroic Roman, He is set forth as an heroic conqueror. This shortest Gospel is rapid, vivid, energetic. Words of movement occur frequently. It contains no extended speech, and only four parables, but describes eighteen miracles. The miracles peculiar to Mark are described in vii:32 and

viii : 22. The large synagog ministry in the early life of Christ is just hinted at (i : 39–ii : 1), and this section contains a striking miracle. Mark gives the impression that Christ's life of ministry was very short, only a few months. He gives vivid photographic touches—his is the realistic, the pictorial Gospel—and he brings the looks and gestures of Christ before us (iii: 5, 34) and how he impressed men by His bearing (x : 32).

One-third of this rapid Gospel of the Conqueror is given to the last week, when the great deeds cease, and the Conqueror gives Himself up to the Roman cross.

Peter and Mark did not hide the cross in preaching to the Romans. The greatness of the Conqueror magnified the greatness of His self-sacrifice.

Luke stands alone as being the only Gentile who wrote a book of the Bible, and he wrote two; all other books of both the Old and New Testaments were written by Jews, with the possible exception of the Epistle to the Hebrews. His Gospel is the longest, most chronologically arranged, and most complete of the four. The peculiarities are striking: the visions of angels, the beautiful hymns, the heart parable of the lost son, and the long journey through Perea to the cross. The graciousness of the Savior to all mankind, His benevolence and saintliness to the Gentiles as well as to His own kindred, are dwelt upon with delight. The way Christ appealed to a cultured, beauty-loving Greek, and was presented to the Greeks, finds expression in this Gospel.

Renan has good reason to call it "the most beautiful book ever written." Luke may be called the interpreter of Paul; he shows how the great apostle to the Gentiles

and the disciples presented Christ to the intellectual and cultured Greeks.

Luke also, as did Matthew and Mark, describes the turning-point in Christ's ministry, the confession of the disciples, followed by the Transfiguration; up to this time the burden of Jesus' teaching had been that He was Christ, the King; from this time it is that He would suffer and die.

This turning-point is brought forward a little earlier in this Gospel (ix:22) than in the others, and at least the same prominence in this beautiful Gospel for the beauty-loving Greeks is given to the Cross of Christ. Surely the preacher of to-day who does not make the **Cross and the Kingdom** prominent in his preaching, fails to take to his heart the teaching of Christ and of his disciples in the Gospels. Both Mark and Luke had not been with Christ; the other Gospels give a large element of the personal impression of Christ upon the writers, these two Gospels give the general impression of Christ in His life and teachings upon the whole body of the disciples, and also interpret the general teachings of these disciples to the world.

This Gospel may be called the Idealistic Gospel, the Gospel of the Son of Man. There are thirty-five miracles described in the Gospels, most of them miracles of healing and rescue of man from distress. These are evidently only a few of the miracles Christ wrought, specimens of His general work. There are several general descriptions of healing—*e.g.*, Matt. iv:23—which show that as Christ passed through the land, disease and misery gave place to health and happiness.

Luke gives more miracles of healing than any other

Gospel, and describes them from the standpoint of a physician. The Kingdom of God and this feature of Christ's work are prominent in both Matthew and Mark; the Kingdom is described not only by the words, but by the acts of the King.

Live in "Hell's Kitchen," the worst tenement region of New York City, and in a few days you will probably have a sore throat, a severe headache, feverishness and debility, and a craving for a stimulant. The mission of the Church is not only to save souls out of "Hell's Kitchen," but so to establish the Kingdom of God in New York City that there shall be no "Hell's Kitchen."

This is far different from the "Faith Cure" and from "Christian Science"; without question the mind has much to do with bodily ailments, but both these theories stand helpless before the maimed, the born blind, and the dead, and here especially the power of Christ was seen. The Christian Church is not endowed with this power of her Lord, but she has the power and the call to establish the Kingdom of God, a condition favorable for health and happiness.

Matthew, the Messianic Gospel, shows the Kingdom of Heaven unfolding from the history of the past.

Mark, the realistic Gospel, describes the energy of the King in the present.

Luke, the idealistic Gospel, foreshadows the expansion of the Kingdom in the future.

John, the Divine Gospel, describes the Kingdom with reference to eternity.

John is the most original of the Gospels because, written long after the others, it is supplemental to them.

The three Gospels give us intimations of the kind of preaching the disciples gave as they carried the Gospel for the first time to the different races of men. John gives us an intimation of the kind of preaching given to believers that they might advance to a deeper insight into the nature of their Lord. He was familiar with the other Gospels, he was alive to the keen questionings of the Greek intellect, and his intimacy with Christ while he was on earth had been followed by a long experience of the indwelling of the Holy Spirit. From his natural sensitiveness of soul and keenness of mind, and from his long training, and his recognition of the believers' need, he has been enabled, under the inspiration of the Holy Spirit, to give us the most profound insight into the nature of our Lord Jesus Christ.

Coleridge says: "The Gospel of John is the most sublime book ever written." The prolog sets forth the purpose of the Gospel that the Word (i : 1), made flesh (i : 14), reveals the Father (i : 18).

In accordance with this purpose, the acts and sayings of Christ in the other Gospels become signs and witnesses in this. In the Old Testament the prophet frequently based his discourse on a symbolic action, given as the credential of the Divine commission.

So in this Gospel the miracle as the sign of the revelation of the Father becomes the basis of a discourse—*e.g.*, the healing of Bethesda; the feeding of the multitude; the raising of Lazarus; so also the only two parables in John are treated as starting-points of discourse.

John also presents some of the great conversations of Christ, and much of the allegorical teaching, and in his Gospel and his epistles he gives us the three definitions

of God found in the New Testament: God is a spirit; God is light; God is love.

Matthew, the Gospel of the King, is to the Hebrews.

Mark, the Gospel of the Hero, is to the Romans.

Luke, the Gospel of the Son of Man, is to the Greeks.

John, the Gospel of the Son of God, is to the believers of all nations.

The three Gospels, while not narratives of successive events in the life of Christ, agree in describing the turning-point in His ministry—Matt. xvi : 21; Mark viii : 31; Luke ix : 22 (which is identified with John vi : 66); from this time on He began to teach more fully of His death, He turned from the people wanting to make Him a King to face the cross.

The supplemental character of John makes quite clear that our Lord's ministry extended over three years, and gives rise to the characterization of each year which is fairly correct and certainly striking.

1. **The year of Obscurity.** A few hints are given in the other Gospels, and not a very full description in John.

2. **The year of Popularity.** At the end of this year is the turning-point in his ministry just described.

3. **The year of Opposition.** The first half spent in Galilee; the last half in the long, slow journey through Perea on his way to the cross.

While it is difficult to trace the months and years of his ministry, the last week of his life stands out with such distinctiveness that almost the hours may be counted.

About one-third of each Gospel is given to this last week, and it is clearly seen how each step of our Lord was designed by him and led on to the cross.

That such a large portion of such small books about the most wonderful Being who ever lived should be devoted to a description of the events leading to His death and of the death upon the cross, shows how prominent a place was given in the preaching of the early disciples to the death of Christ.

Matthew gives in the early part of his Gospel the longest discourse of our Lord to the multitude, the proclamation of the principles of the Kingdom, the Sermon on the Mount. John gives in the closing part of his Gospel the longest discourse of our Lord to His disciples and His Prayer to the Father—it is His farewell in view of His coming death. As we have divided Christ's farewell into chapters, we may call them (1) The Comfort Chapter, (2) The Abiding Chapter, (3) The Holy Ghost Chapter, and (4) The Prayer Chapter. So the two Gospels, in their beginning and in their ending, and including all the rest, give us the subject of all true preaching — the King, the Kingdom, and the death of the King, who died for our sins and rose again for our justification, and who, having all power, sends us out to establish the Kingdom in the whole earth.

Christ quoted or familiarly referred to at least twenty-three books of the Old Testament. The references and citations by Christ and the apostles to the Old Testament history and prophecy seem to include at least **three principles.**

1. The proof-text principle. The passage selected from the Old Testament is a prediction, and that it was fulfilled is a proof of the Divine mission—*e.g.*, Matt. ii : 6.

2. The illuminative principle. The Old Testament

passage is selected to illustrate its fulfilment in Christ in a higher sense—*e.g.*, Matt. ii : 15. "Out of Egypt have I called my son" applied in the first place to the Exodus, and now, in the higher sense, to the Son of the Father.

3. The allegorical principle. The Old Testament incident is seen to have had a higher meaning than its literal statement (John viii : 56).

The first and second principles are followed in Matthew, who wrote for the Jews. The third is followed generally by John, who wrote for the believers. Mark and Luke, who wrote for the Romans and the Greeks, made very little use of Old Testament quotations and references.

The Acts. Beecher, confessedly one of the greatest preachers, says he learned how to preach by the careful study of the sketches of the sermons found in the book of Acts.

These early preachers went forth at the command of Christ; they had the life of Christ within them, and each sermon had not only a subject, Christ the outcome of the Old Testament, but an object, the glory of Christ in the earth.

The book of Acts recounts the life of Christ continued in His Church. It is the unfolding of the obedience to His command upon the fulfilment of his promise in i : 8. It may be divided into *three parts:*

Part I., chapters i–xii. Jerusalem is the center. Peter is the leader. Christ sends the Holy Ghost at each step of the spreading of the witness-bearing—first in Jerusalem (ii : 2), then in Samaria (viii : 17), then in the ends of the earth (x : 44).

Part II., chapters xiii–xx. Antioch is the center. Paul is the leader. Paul is the great missionary for thirteen years.

The first missionary journey was tentative (chapters xiii–xiv).

The second missionary journey was rapid and bold, seeking the great centers of power (chapters xvi–xviii).

The third missionary journey gave rise to the great Epistles (chapters xix–xx).

Part II., chapters xxi–xxviii. Paul is a prisoner. Rome is reached, and the Prison Epistles written.

The Gospels give us pictures of the Perfect Life rather than a chronological narrative of that life. The Acts is continuous history of the Church for thirty years from the death of Christ. The first fifteen chapters are not by an eye-witness, the "we" chapters begin with chapter xvi, when Luke became the companion of Paul. Paul was probably born about the time of the birth of Christ. He was converted when thirty-seven years old, began his first missionary journey when he was forty-five, eight years after his conversion, and wrote his first Epistle when he was fifty-three, sixteen years after his conversion.

"Like as a star
That maketh not haste,
That taketh not rest,
He faithfully filled
His God-given hest."

Paul was probably released from prison in 64 A.D.; he wrote his Epistles to Titus and Timothy in 67, and was beheaded in 68, under Nero.

It is probable that the Acts, the Gospels by Mark, Luke and John, and all of Paul's Epistles were written outside of the land of Judea. This is in striking contrast with the books of the Old Testament, and manifests that Christianity was already a world religion.

It will add interest to your Bibles to mark on the margin of Acts and at the head of the Epistles *the time and place of writing the Epistles.*

Acts xviii : 5—I. Thessalonians written.

Acts xviii : 11—II. Thessalonians written

Acts xix : 22—I. Corinthians written.

Acts xx : 1—II. Corinthians written.

Acts xx : 1—Galatians written.

Acts xx : 3—Romans written.

Acts xxviii : 30, 31—Philippians, Colossians, Philemon, Ephesians written.

It is probable the first six of these epistles were written before either the three Gospels or the Acts. Nothing is said in the Epistles about the Acts, nor in the Acts about the Epistles, only the Epistles fit into the circumstances described in the Acts. The life of Paul is crowded into a few chapters of the Acts, and nothing is said of his death—in striking contrast with the account of the death of Christ. Nothing is said in Paul's life about his writing the Epistles, nor in the Epistles about an account of his life. There is no sign of an intent of Paul's ever gathering the Epistles together in one book; this was done long after his death, not by any individual, but by a general process prevailing among widely scattered churches. The life of Paul in the Acts, and in the Epistles written by him, confirm the truthfulness of each

other by a multitude of *undersigned coincidences.* There are four supposable things in a Biography and Letters combined:

1. The Biography was compiled from the letters.
2. The Letters were fabricated from the biography.
3. They were both invented, either wholly or from a common tradition.

(In any one of these cases the conformity would be studied, the result of design, and however skilfully done it could be detected.)

4. Both are true. The man lived as recorded, and wrote the letters attributed to him. In this case a multitude of delicate but natural and evidently undersigned coincidences prove conclusively that Paul lived and wrote as recorded. But Paul's life can not be accounted for otherwise than by the life of Christ who lived, taught, and died, as preached at first by the disciples and afterward recorded in the Gospels. If all these writings had been just discovered and were unsupported by any outside evidence, this internal evidence is sufficient to prove their truth that Christ lived and that Paul lived as recorded.

The Epistles are a marked feature of the New Testament. Not only does the Acts show us what kind of preachers the early disciples were, but the Epistles as letters from the heart to friends and churches in special need show that the preachers felt the truths they preached; and Beecher's saying, that a successful preacher and pastor must have a deep emotional nature, is confirmed by our reading the Epistles.

I. and II. Thessalonians, probably the earliest books of the New Testament, were written to comfort

stricken hearts in the loss of their beloved dead (I. Thes. iv : 13–18).

I. Corinthians counsels a Christian church in the capital of worldliness. Corinth, a city of half a million people, a capital of Grecian luxury, culture, and idolatry, contained a church of certainly not over five hundred members. There was danger that the five hundred would be influenced by the five hundred thousand, and the great-hearted apostle counsels them against intellectual heathenism and licentious worldliness.

II. Corinthians further appeals to them by the apostle showing them his heart. It may be called the "Inner Life of the Great Apostle."

Galatians is one of the two great doctrinal epistles. It resembles the Romans as the "rough model resembles the finished statue." It was the favorite epistle of Luther, to which he said "he was wedded." But it is not cold reasoning; it throbs with the warm, emotional nature of the apostle. He appeals to the fickle nature of the Galatians with strong reasons. It may be called "The Proclamation of Liberty in Christ."

The Romans. Luther says: "It is the chief book of the New Testament and the purest Gospel." Calvin says: "It opens the door to all the treasures of the Scripture." Coleridge says: "It is the most profound book in existence." Tholuck says: "It is the Christian philosophy of universal history." It is called "The acropolis of the Christian faith." It is the setting forth of the Gospel the apostle longed to preach in the capital of the world. It is an elaborate and lucid statement of God's plan of saving man from sin. It is a masterpiece of human reason, and it pulsates with the

love of the great heart of the apostle for Christ and for humanity. It is generally called "The Epistle of Justification by Faith." Its topics are:

1. The Need of Justification (i–iii : 20).
2. The Nature of Justification (iii : 21–iv).
3. The Believer's Changed Condition (v).
4. The Believer's Changed Character (vi–viii).
5. Application of Salvation by Grace (ix–xii).
6. Results of Justification (xii–xvi).

The Prison Epistles show that the heart of the apostle is free, and longs for the richest blessings from his Lord upon those he loves.

Philippians treats of fellowship with Christ.

Colossians treats of the glory of Christ.

Philemon treats of the slave a brother of Christ.

Ephesians treats of the glory of the Church of Christ.

It is probable that about the time these four epistles were written by Paul, a prisoner at Rome, the Gospels of Matthew, Mark, and Luke and the book of the Acts were written.

The Epistle of James vies with I. Thessalonians in the claim of being the earliest book of the New Testament. It treats of character as the test of religion, not of justification by faith but of the justification of faith. It may be called "The Epistle of Applied Christianity."

The Epistle to the Hebrews shows that the Revelation of God culminates in Christ. The topics are:

1. Christ is superior to angels (i–ii).
2. Christ is superior to Moses (iii).
3. Christ is superior to Joshua (iv).
4. Christ is superior to Aaron (vii).

5. Christ is a sacrifice superior to Temple sacrifices (viii–x).

6. Faith in Christ.

(*a*) Incentive of the past (xi).

(*b*) Stimulating the present (xii).

(*c*) Promising the eternal future (xiii).

I. Timothy is a charge to the pastor of a church.

Titus gives directions for organizing churches.

II. Timothy is the farewell of the great apostle to the Gentiles.

The I. Epistle of Peter was probably written at Babylon, while Paul was in prison at Rome, and its intent is to encourage Christians in times of persecution. It may be called, "Courage in Trial." It contains two truths not so plainly set forth elsewhere in the Scriptures: i : 12, the desire of the angels, and iii : 18–20, the preaching to the spirits in prison.

The II. Epistle of Peter was written soon after the first, probably while on his way to Rome, for there is some plausibility in the tradition that he died at Rome. It contains the farewell words of Peter, and may be called "Knowledge through holiness."

The Revelation was probably written soon after the persecution by Nero and the destruction of Jerusalem by Titus—both Jews and Christians were crushed by the powers of the world. The lone exile in this dark hour has glorious visions of Christ, the universal King, and was sure of complete and final triumph.

To-day the world takes its views of the future, not according to the condition of the exile, but according to the nature of the prophecy. That the glorious prophecy arose from that low condition strengthens our faith in

the God who reveals Himself in His Providence and in His Word.

The prophecy clothes itself in symbols like Daniel and Ezekiel, the great prophets of the Old Testament, who in dark hours had visions of the coming day.

There are seven groups of symbols and seven particulars in each of the first five groups:

1. The seven churches (i–iii).
2. The seven seals (iv–vii).
3. The seven trumpets (viii–xi).
4. The seven mystic figures (xii–xiv).
5. The seven vials (xv–xvi).
6. The Great White Throne (xvii–xx).
   The doom of the foes of Christ.
7. The Heavenly City (xxi–xxii).
   The blessedness of the friends of Christ.

The three Gospels and all these books we have glanced at were probably written between the years 50 and 70 A.D., inclusive. Then there is a long period of silence, until probably about the year 90 A.D., when the Gospel of John and the Epistles of John were written.

I. John is a postscript of the Gospel. It treats of "Christ manifest in Believers." The generalizations characteristic of John abound in this Epistle:

1. Light (i–ii).
2. Righteousness (iii–iv : 6).
3. Love (iv : 7–v.)

II. John, tho so short, contains the word "love" four times and the word "truth" five times. In the short epistle there is also both the tone of the Son of Thunder and the accent of the Apostle of Love.

III. John gives us the farewell words of John, the beloved disciple, and forms the book written last of all the Bible.

The Bible is not a mere library of books, even of related books; it is an organic unity; it is one book as truly as many books; it is a book of different parts, but each part is necessary to form the organic whole.

It is the inspired record of the divinely revealed religion for the redemption of mankind, introduced in the Old Testament and developed historically, emotionally, and hopefully among the Jews, and culminating in the New Testament, historically, emotionally, and hopefully, among the whole race of mankind.

As the first three Gospels were written for different portions of the race, and the fourth Gospel for believers of the whole race, so the same characteristics may be seen running through the epistles.

Matthew was written for the Jews, who relied upon ceremonial righteousness; so were the Epistles of James, of the Hebrews, and of the Galatians, for the fickle Galatians were being led away from Christ by Jewish teachers.

Mark was written for the Romans, who relied upon self-control; so were the Epistle to the Romans, which is upon justification by faith, and the Epistles to the Thessalonians, which are upon complete salvation at the second coming of Christ.

To the Greeks, who relied upon intellectual culture, Luke was written; so were the Epistles to the Corinthians, and the four Prison Epistles, all insisting upon the soul culture in Christ.

John was written to believers of the whole race; so

were the Catholic and Pastoral Epistles, and the Revelation of the triumphant progress of the Kingdom of God. The book of the Acts shows the steps of progress, beginning at Jerusalem and going to the ends of the earth.

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